GRAPHIC & HISTORICAL Description of the CATHEDRALS of GREAT BRITAIN.

Vol. II.

Drawn & Eng.d by J. Storer

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HISTORY AND ANTIQUITIES

OF THE

Cathedral Churches

OF

GREAT BRITAIN.

ILLUSTRATED WITH

A SERIES OF HIGHLY-FINISHED ENGRAVINGS,

Exhibiting general and particular Views, Ground Plans, and all the architectural Features and Ornaments in the various Styles of Building used in our

Ecclesiastical Edifices.

BY JAMES STORER.

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IN FOUR VOLUMES.

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HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Chester.

CHESTER is a truly protestant see, and they who cannot revere it for its antiquity, may respect it for its original purity and exemption from all vulgar idolatries. The city of Chester, however, has been, during time immemorial, the seat of Christian learning and piety*. Its history is coeval with that of the country. The county of Chester was, at an early period, inhabited by the people called Cornavii. After the Romans became its possessors, it was included in Britannia Superior, and subsequently it became part of Flavia Cæsariensis. When the Romans retired, the Britons resumed the possession of our city†, and retained it, with only one short intermission of a few years, till 828, when Egbert reduced the whole Saxon heptarchy to his authority. The first attack of the Saxons was in 607, and as it was founded on religious motives, it merits attention. The facts are recorded by Bede and all our early historians, otherwise they would excite doubts of

* "The first origin of this ancient city, observe two of our most judicious and respectable antiquaries, is enveloped in obscurity; the conjecture of sir Thomas Elliot, that it was called Neomagus, and that it was built by a great grandson of Noah, is entitled to as much credit as the legend of Ralph Higden, the monk of St. Werburgh, who attributes its foundation to Leon Vawr, a great giant, and makes king Lear its restorer. The most probable conjecture is, that Chester was one of the fortresses constructed by Ostorius Scapula, for the security of the Roman army, after the discomfiture of Caractacus. It is certain, that the twenty-first legion, called 'The Victorious,' was stationed at Chester in the reign of Galba, and the allusion to this circumstance in the British name of the city, *Caer-Leon ar Dufyr Dwy*, the city of legions on the water of Dee, seems to connect it with its first origin. It has been asserted, that the walls of Chester were first built by Marius, a British king, grandson of Cymbeline, who began his reign in the year 73, and that he was buried in this city. Holinshed, whose history is a compilation from various ancient chronicles, tells us, that he was buried at Carlisle; but the whole history of Marius is doubtful. It is certain, that Chester was a walled city before 908, and there is no reason to doubt that the walls were originally built by the Romans; the old east gate was unquestionably a Roman work, and the various antiquities discovered within the walls, are a proof that the Romans occupied the site of the present city." *Lysons, Mag. Brit.* and Rich. of Cirenc.

† According to Lambarde, they called it *Caerthleon ar dour Du*; the Saxons called it *Legaceastere*; and the Latin writers *Neomagus, Deva,* or *Oxellum*. "There is such affinitie of name betwene this towne and thre others, that partly by the ignorance of some authors, but chiefiye by the error and mistakinge of such as have written their bookes into copies, they may be many tymes confounded. As Caerleon sometime taken for this and sometyme for Leycester, which ought, in Saxon copies, to he written *Leigaceastre*, and Chester in the byshoprike; which the Saxons called *Cuncaceastre*, and we, Chester in the Strete. It toke the Saxon name of the Romane legions that wear wont to sojourne theare, not in Cæsar's tyme, as Malmesbury sayeth, but after, as Lelande affirmeth. It is called *Deva* (by Beda) of the Ryver Dee that washeth it."

their accuracy or authenticity. Athelfrid or Ethelfrid, king of Northumberland, determined, it is said, to revenge Augustine's quarrel with the British clergy, marched against Chester, which he captured and desolated. On this occasion it was affirmed, that he "slew the captain Brocmalio and 1200 learned men of the colledge of Bangor," who had a residence near our city. This number would appear incredible, did not Bede inform us, that the religious of that society were so numerous, that they were divided into seven communities, each of which consisted of 300 persons, whose affairs were regulated by a provost and other rulers, and that they all maintained themselves by the *labour of their own hands**. Dreadful, however, as this slaughter was, the triumph of king Athelfrid seems to have been of very short duration, as the British princes assembled an army, attacked and defeated him with equal carnage, and drove him beyond the Humber. Thus terminated the first religious war in this country. On returning from their victories (in 609 or 613) one of the British princes, Cadwan, was elected king of Wales, and Chester continued a British city for more than two centuries, till Egbert united it to the kingdom of Mercia. About 894 the Danes besieged it, but were ultimately defeated by Alfred's stratagems. Between 905 and 908, Ethelfrid, duke of Mercia, and his wife, Ethelfleda†, the "undegenerate daughter of Alfred the Great," rebuilt Chester and walled it. "After that, (observes Lambarde, about 971) king Edgar came to this towne in great tryumphe, accompanyed with eight princes, which promised upon their othe to aide him against the Danes, and did homage unto him. He took his barge (sayeth Marianus) and holdinge the stere himselfe, these princes rowed him from the palaice to St. Jhon's monasterie, and home again."

At what period churches and religious houses were first erected in Chester, there exists no authentic record. The most ancient known was that of St. Peter and St. Paul, which formerly occupied the site of what was afterwards the abbey of St. Werburgh, and now the cathedral.

* It is obvious, that such associations of active men must be of incalculable advantage to the public in the first ages of society; and that by the necessary division of their labours, they must have carried the arts and sciences to very considerable perfection.

† This illustrious princess was a woman of very superior mind and prodigious energy. The most splendid actions of her brother Edward's reign have been considered as the effects of her counsels; her time, genius, and talents, being all devoted to the service of her country. After the birth of her first child she separated from her husband, deterred by the pangs of childbirth to hazard its recurrence; observing, that "it was beneath the daughter of a king to pursue any pleasure attended with so much inconvenience." Henceforth she devoted herself to deeds of arms, and to acts of munificence and piety. She built and refounded cities; erected nine castles in different parts of England; subdued *Brecenanmere* or Brecknock, made its queen prisoner, and took Derby by storm; but lost four *thanes* within the place. Her valour made her so celebrated, that the titles of lady or queen, were deemed unworthy of her greatness; and she was dignified with those of lord or king.

It has, indeed, been asserted, that a religious establishment for women, was founded here by Wolfhere, king of Mercia, about 660, and that his daughter Werburgh, since called a saint, was the abbess. The tale is rejected by bishop Tanner and all subsequent writers; and also the fable of Werburgh having lived three years with her husband, and still continuing a virgin. "It is better ascertained," observe Messrs. Lysons, "that about 200 years after Wolfhere's time, there was a monastery at Chester, dedicated to St. Peter and St. Paul, and that the bones of St. Werburgh were removed thither for security, during an invasion of the Danes in 875. It is not known of what sex the religious of this convent were; but we learn, that having fallen into a state of decay, it was rebuilt and enlarged in the reign of king Athelstan, by the celebrated Ethelfleda, countess of Mercia, who placed in it secular canons, and altered the patron saints to St. Oswald and St. Werburgh." Leofric, earl of Mercia, and husband of the celebrated lady Godiva, is said to have been a great benefactor to this convent, and to have repaired its decayed buildings. The munificence of kings Edmund and Edgar, was also directed to this religious establishment, which continued to flourish till after the Norman invasion, when Hugh de Auranches, commonly called Hugh Lupus, a nephew of William, duke of Normandy, was created earle of Chester; the king granting him, says Camden, "the whole county of Chester, to hold as freely by the sword, as he himself held the kingdom of England by the crown." Hence Chester became a county palatine, having its own parliaments, courts of justice, &c.; and it was not till 1542, that it sent representatives to the parliament of the realm. In 1093, Lupus expelled the secular canons from St. Werburgh's abbey, and placed Norman Benedictine monks in their place. Sickness and a troubled conscience, are the alleged causes of this outrage; and possibly, as Pennant remarks, "he did not care to trust his salvation to the prayers of the Saxon religious." These monks were under the direction of Anselm, afterwards the obstinate archbishop of Canterbury. Henry Bradshaw, author of the Life of St. Werburgh *, thus speaks of Lupus's foundation:

"The founder also buylded within the monasterie,
Many mighty places convenient for religion,
Composed with stronge walles of the west partie,
And on the other syde, with walles of the towne,
Closed at every ende with a sure postron.
In south part the cimiterie environed rounde aboute,
For a sure defence enemies to hold oute."

Earl Lupus, according to Ord. Vitalis, terminated his career in

* This writer, whose work "The Holy Lyfe and History of Saynt Werburge," was printed by the celebrated Pynson in 1521, and only two or three copies of it are now in existence; gives a detailed account of St. Werburgh's shrine being received at Chester with great solemnity, and

this monastery, having professed a monk three days before his death. His gloomy disposition in the decline of life naturally led him to superstition, and he left the abbey a considerable part of his fortune, in order to purchase him happiness in another world*. The succeeding earls of Chester also made liberal grants to this monastery, which continued to flourish in wealth and luxury till the fullness of time produced the general dissolution, when its revenues were estimated at £1003 : 5 : 11. clear annual income. About three years after the dissolution, king Henry, in this instance, at least, not unmindful of the interests of true religion, changed the conventual church of St. Werburgh into the cathedral church of Christ and the Virgin Mary; and placed in it a bishop, dean, and six prebendaries. John Bird, bishop of Bangor, who had been provincial of the Carmelites, was appointed the first bishop of Chester; Thomas Clerk, the last abbot, became the first dean; and Henry Man, a Carthusian monk of Sion, was the second; and afterwards became bishop of Sodor and Man.

With respect to the origin and progress of the edifice now used as a cathedral church, very little is recorded; and its architectural history has too often been dismissed, with the very laconic and no less erroneous observation, that it was built during the reigns of Henry VI. VII. and VIII. That the original foundation of this religious building took place during the very first age of conventual structures cannot be doubted, as its cloisters are situated on the north side of the church, just as we find them in warm climates. This circumstance alone satisfactorily proves, that the building must have been constructed before experience had taught English architects the necessity of raising such parts, in this cold and cloudy atmosphere, on the south and warmer side of the edifice. The body of the building also, is not due east and west. Hence, we have clear and unequivocal internal evidence of the high antiquity of the original building; and however imperfect the information may be, respecting the old monastery of St. Peter and St. Paul, the conjectural inference from Hoveden, that it was rebuilt about 906, by duke Ethelfrid and his princess Ethelfleda, on their re-edification of Chester, seems to carry with it all the force of authentic history. In the north entrance and north aisle of the nave (pls. 1 & 2) several circular arches appear where the south cloister for-

deposited in the old church of St. Peter and St. Paul. The miraculous powers of his heroine, of course, are duly celebrated by his ready muse; many legendary tales of her wonderful preservation of the good city are minutely and faithfully related, especially in one instance, where he gravely states, that the army of Gryffin, king of Wales, then besieging Chester, was stricken with blindness, in consequence of St. Werburgh's shrine being placed on the walls.

* Vitalis describes him as "not only liberal but profuse. He did not carry a family with him but an army; he kept no account of receipts or disbursements, but was perpetually wasting his estates, and was much fonder of falconers and huntsmen, than of cultivators of the land and holy men."

merly stood, and which, doubtless, was the cause of their preservation. A cellar in the bishop's palace, on the same side of the church, and adjoining the west cloister, extending about 19 feet by 17, has a circular arch on the south side, the pillars of which are ornamented with Saxon mouldings. These parts are generally admitted to be as ancient as the time of earl Leofric, by whom the church was repaired in the 11th century, and who died in 1057. Adjoining the bishop's palace and the west cloister, is a building 90 feet long and 30 wide, with a row of short circular pillars running down the middle, from which diagonal vaultings of round arches spring. "This seems to be coeval with the other parts of the building above noticed, and was the great cellar under the abbot's hall, which remained entire until the year 1649." The chapter-house is the next in antiquity. This building, and the ancient refectory of the convent, part of which was converted by Henry VIII. into the nobler purpose of a school-room, are admitted by our architectural antiquaries, to be among the early examples of Gothic or pointed architecture. Mr. Dallaway, with much propriety, dates their erection or alteration in the 12th century, and Messrs. Lysons, "early in the 13th;" they all, however, refer them to the same founders, the earls of Chester; the former, to Randal Meschines, who died in 1128; and the latter, to Ranulf, or Randal de Blundeville; as the chapter-house was the burying-place* of the earls of Chester. These earls being sovereign princes, it seems probable, that their first thoughts should be devoted to the erection of

* Here is still preserved part of a stone coffin, joined to a stone ornamented with sculptured wreaths, in one of which appears a wolf's head erased, in the other are the initials R S joined in a cipher. This is said to be part of a stone coffin discovered in the chapter-house, by Mr. Henchman, a schoolmaster, in 1723, and supposed to be that of Hugh Lupus, the first Norman earl of Chester, whose bones were transferred from the cemetery into the chapter-house, in the reign of Henry I. The stone coffin enclosed a body wrapped in leather; "the skull and all the bones were very fresh, and in their proper position, and the strings which tied the ankles together were entire." It is not stated, that the stone with the wolf's head formed part of the coffin, and the only reason assigned for its being the coffin of Lupus is, that the place where it was found agreed with that of his reinterment, as described in an ancient MS. Messrs. Lysons consider this sculptured stone to be "the work of a later age, when armorial devices were become common, which do not appear to have been introduced in works of art in this country, before the reign of Richard I., nor on sepulchral monuments till the 13th century. The earliest example of armorial devices which we have remaining, is that on the shield of this monarch, on his great seal. Though the wolf's head erased is given by Brooke and others, as the armorial bearing of Hugh Lupus and his nephew, yet there is no reason for supposing it to have been coeval with them; in later times, indeed, it was considered by the convent of St. Werburgh, as the arms of their founder, and as such, is introduced on some parts of the conventual buildings, and at Laighton-hall, a seat of the abbot." The "form of the letters," observe these learned antiquaries, "in the cipher, is exactly that which prevailed in the 14th century, and the initials R S would suit Richard Seynesbury, who became abbot in 1349." But this abbot resigned in 1363, and died in Lombardy; consequently it cannot be a part of his sepulchral monument, but may probably be "part of a cross, or some other work, executed in his time." With due deference to the authority of such experienced judges in this matter, we cannot reconcile the cipher to any customary form or combination of the letters R S in any age. Taken upright, it represents R T much nearer than R S, but the nearest representation of it, seems to be an upright R placed across an old *h* laid on its side. The wolf's head appears rather to be the common enigmatical pun on the name, than an armorial device.

an edifice worthy of becoming their mausoleum, and detached from the other monuments in the church. It is therefore more likely, that the building was began by the first earls in the 12th century, although it was perhaps not finished, as Messrs. Lysons conclude, till the 13th. The chapter-house has lancet-shaped windows, between which are slender detached shafts, with rich foliated capitals. "The vestibule of this apartment is a singular building, the groined roof being supported by pillars which unite with the groins, without any capitals. The refectory must have been a very noble room; it was 98 feet in length and 34 in width; the east window consists of several lancet-shaped lights, between which are slender pillars with fasciæ on the shafts; in the south wall at the east end, is a stone staircase, with trefoil-headed arches open to the hall. (See pl. 6.) The north aisle of the choir seems, from the form of the windows, to be not much more modern than the chapter."

King, in his "Vale Royal," asserts, that a great part of the cathedral was rebuilt in the 15th century: "the pillars of the choir and nave, are massy and clustered; the capitals of the former are plain, and those of the latter are much enriched with foliage; the arches are pointed, the part above them appears to have been rebuilt at a later period, except the space over one arch, westward from the cross, where the balustrade of a gallery is formed of quatrefoils*, and where a break in the wall clearly indicates the beginning of new work." Mr. Pennant, who, it is well known, was no friend either to Saxon or Norman art, modernizes his view still farther, and dates the the actual appearance of our cathedral even a century later†. "All the labours of the Saxons, and almost all of its refounder, Hugh Lupus, are now lost. The abbot Simon Ripley, who was elected in 1458, finished the middle aisle and the tower; and the initials of his name are interlaid in ciphers on the capitals of some of the pillars." All our historians, indeed, agree, that "several parts were rebuilt, repaired, or altered, in the latter end of the 15th and beginning of the 16th century, under the auspices of abbots Ripley and Birkenshaw; the former of whom was a great benefactor to the church." The

* "The architecture of this part, nearly resembles that of the choir of Carlisle cathedral, a work of the 14th century, where is a similar range of quatrefoils over the arches." *Lysons.*

† The discovery of facts, and the consequent extension of knowledge, will ultimately check this singular, and, to the writers respecting our city, peculiar propensity of supposing every thing much more modern than what it in reality is. In the present month (June 1815) four silver coins were found in the cleft of an oak-beam, over the shop window of a confectioner, in Shoemaker-row. One is of Edward III. and the others of Henry IV., and all are in fine preservation. Previous to this discovery, our lynx-eyed antiquaries had concluded, notwithstanding the great antiquity of the city, that there is no house now standing in Chester, of more than 250 years old. The house in which these coins were found must be much older; and it is not improbable, that they may have lain in the oak-beam near 400 years.

west front, the first stone of which, it is stated, was laid with great ceremony, in 1508; the upper part of the choir and nave, part of the north transept, and the cloisters, were all modulated about this period. The design seems to have been to vault the nave and the choir, and the commencement of the vaulting appears in several places; but it was never completed. The cloisters formed a square of 110 feet on each side; the south cloister which adjoined the north aisle of the nave has been removed*; the others are in a state of good preservation. In the east cloister is a large lavatory, like that in Gloucester; the roof is groined with stone, and ornamented at the intersections with roses, the symbols of the evangelists, and shields, on which are the arms of England, see of York, of cardinal Wolsey, and of the earls of Chester. As the entrance into the cathedral is a descent of several steps; it furnishes additional reasons for believing that the present edifice "was raised on the foundation of the ancient church, which was originally on a level with the old streets. The tower, which stands on four massy pillars in the middle, was primarily designed, according to tradition, to support a lofty spire†. The centre beneath is greatly injured by a modern bell loft ‡, which conceals a crown work of stone, that would have a good effect, was the loft destroyed." The choir, which contains twenty-four stalls on each side, is very neat; and the tabernacle-work is equal to any thing in the kingdom. It is separated from the nave (commonly and incorrectly called the broad aisle) by a screen which supports the organ; on the upper part are the arms of earls of Chester, the see, and those of the old barons. The choir ceiling was repaired in 1708. The arches in the galleries above it are divided by pretty slender pillars, and have been presumed to be "of a date prior to the body of the church, probably the work of abbot Oldham," who was bishop of Man, and abbot from 1452 to 1485, "a great benefactor to, and had a concern in, the building." In the chancel are "four stone stalls for the officiating priests," surmounted

* Parts of four arches of this cloister are remaining in the wall, under which were interred four of the mitred abbots, viz. Richard, William, Ralph, and Robert de Hastings, the first, second, third, and sixth governors of the abbey. In the cloisters is a flight of steps which led to the dormitory, the kitchens and extensive cellars of the monks.

† This tradition, however, is differently interpreted, or rather other inferences have been drawn from a vague expression in King's Vale Royal. Notwithstanding the statement of Browne Willis, it is alleged, that "it appears to have been their intention (abbots Ripley and Birkenshaw) to have erected two towers at the west end; and these must have been meant by 'the 'steeple of the abbey,' which is said to have been begun in 1508." But as two towers cannot make a steeple, it is more probable that the allusion was to the design for a spire on the centre tower.

‡ It has five large bells, recast during the prelacy of bishop Lloyd, in 1604-5. Other accounts ascribe the refounding of the bells to his predecessor bishop Vaughan, who flagged and paved the nave throughout. The great bell, observes Willis, had this inscription, "Ave fidelis anima *Werburga* sanctis spira felix in choro virginum. Ora pro nobis. Johannis Berchenshaw, abbas Cestrie."

with sculptured ornaments, and a recess for holding the sacred utensils. But the piece of antiquity which has excited most attention in our cathedral, is the finely-sculptured monument, now used as the bishop's throne. It is an oblong square, consisting of two stories or compartments, ornamented with pillars, arches, pinnacles, niches, and rich foliage, and formerly stood in the *sanctum sanctorum*, in the east end of the choir, whence it was removed soon after the reformation, and converted into an episcopal throne. Respecting the precise name or use of this elegant piece of ancient art, authors are not agreed. It is generally denominated St. Werburgh's shrine*, the patron saintess (if the word be admissible) of the abbey; but Mr. Pennant considered it only the pedestal on which the real shrine was placed; and Messrs. Lysons†, with more propriety, as the "sepulchral monument which formerly inclosed the shrine of St. Werburgh. It is of stone, and exhibits a rich specimen of Gothic architecture, in the style of the early part of the 14th century; the foliage of the crockets is singular (somewhat resembling broad oak-leaves) especially of those with which the arches of the base are ornamented." Round the upper part is a range of small images, designed to represent Mercian kings and saints. "Each," says Mr. Pennant, "held in one hand a scroll, with the name inscribed. Fanatic ignorance (during the civil war) mutilated many of the labels as well as the figures; the latter were restored about 1748; but the workman, by an unlucky mistake, had placed female heads on male shoulders, and given manly faces to the bodies of the fair sex. There was originally thirty-four of these figures, but four of them have been lost." The "upper part or canopy of this monument, appears," (observe Lysons) "to have been shortened, when it was converted into the episcopal throne, which gives it a heavy appearance."

East of the bishop's throne and near the altar, in the south aisle of the choir, is another monument, which has attracted no little attention. Tradition represents it as the monument of Henry, emperor of Germany, and nearly all our historians and antiquaries, agree in denying the possibility of such a thing; one stating, that Henry IV. was buried at Spires; and another, referring to the testimony of German historians respecting the burial-place of Henry V. the husband of the English princess, Matilda or Maud. It is an altar-tomb, with a plain marble slab laid on it; the sides are ornamented with tracery in which

* Dr. W. Cowper, in 1749, published "A summary of the Life of St. Werburgh, with an historical Account of the Images on her Shrine." This tract was incorporated with King's Vale Royal, and published with other matter in the History of Cheshire. 2 vols. 8vo. 1778.

† These authors give a view of this shrine, from a drawing by Mr. F. Nash, which contains an outline of what it is presumed must have been the original extent of this monument.

are quatrefoils, inclosing leopards' heads and roses alternately. This is one of the many cases where scepticism is rather the consequence of indolence than inquiry. Although the legend of king Harold, having recovered from his wounds, became a monk at Chester, died, and was buried in St. John's church, be altogether unfounded, like many other monkish tales; yet, it does not follow, that the tradition respecting Godescallus or Godestallus, a reputed emperor of Germany, is entirely without foundation. By the former tale the monks might gain something, by the latter nothing. Giraldus Cambrensis, who visited Chester when the very cotemporaries of Henry V. might be still living, mentions the tradition, that an emperor of Germany spent the latter part of his days as a hermit in a desert place near Chester, and was buried in this city, having confessed his rank when in the agony of death. In an ancient chronicle called the Red Book of the Abbey of Chester, in Woodnoth's collections, the following sentence occurs: "A°. 1110, rex Henricus dedit filiam suam Godescallo imperatori Alemannæ, qui nunc Cestriæ jacet." A street called Godstall-lane, is mentioned in the time of Edward III. as adjoining the church-yard of St. Werburgh's Abbey, and presumed to have derived this appellation, from being the residence of a German emperor who assumed the name of Godescall. The circumstance of its being ornamented with leopard's heads, it must be confessed, does not contribute to verify the tradition, as the German emperors at that period were of the house of Franconia, and those who have subsequently adopted the leopards, are of the house of Hapsburg. But considering the savage character of the German emperors in the 12th century, and the atrocious conduct of Henry V. to his father, it is not at all impossible, that some one of them might seek a retreat near the celebrated abbey of St. Werburgh. Neither is it improbable, that the empress Maud may have raised this altar-tomb as a cenotaph in the abbey-church, with the design of having mass daily said at it; which, from her reverse of fortune, she was unable to realize. Either supposition is more probable, than that men, without any motive of honour or interest, as was the case in this instance, should devise a story totally false and groundless. Had a generation passed away before it was recorded, then, indeed, the tradition might have been peremptorily classed with the multitude of monkish fabrications; but with such historical and traditional evidence of its antiquity, this monument must be considered as very ancient.

Among the distinguished characters whose memory has been recorded, either by monuments or tablets in our cathedral, may be mentioned, bishops William Downham, 1577; George Lloyd, 1615;

George Hall, 1668; Nicholas Stratford, 1707; and Samuel Peploe, 1752: Deans, James Arderne, 1688; and William Smith, 1787. Dr. Arderne, the author of several valuable works, deserves to be remembered, for leaving his whole property to the cathedral church, particularly to form a library of books in the chapter-house. The name of Dr. Smith is well known and respected, for his elegant and elaborate "translations of Longinus, Thucydides, and Xenophon." His monument* is from the chisel of Banks. The monument to Dr. Samuel Peploe, chancellor of Chester, 1781, is by Nollekens; that to archdeacon Travis, 1797, is by Turner. Dr. Lawrence Fogg, author of "Treatises on the Christian Religion," &c. 1718, is also among the distinguished divines whose existence is recorded in our cathedral. Mrs. Barbara Dod, 1703, who left some estates to the six minor canons, well deserves to be mentioned with the laics; and also, general Whitley, 1771; John Hamilton, esq. secretary at war, 1781; and sir Charles Levinge, bart. 1776. Many brass-plates, with effigies and epitaphs of abbots and other ecclesiastics, have been destroyed. Our cathedral suffered much during the civil war; and continued, according to Lee, in a very dilapidated state in 1656. The loyalty of Chester was, indeed, sufficient to arouse the vindicative passions of the parliamentary soldiers. A monument justly records the loyalty and services of Sir William Mainwaring, who, in his twenty-ninth year, lost his life during the siege of Chester, 1644.

Having traced the history of our cathedral from the few scattered records which have survived the tooth of time, the ravages of desolating predatory warfare, and the no less destructive power of prejudice; we must notice the ecclesiastical chiefs who presided over the abbey during nearly five centuries. St. Werburgh had twenty-eight abbots, but comparatively few of them are recorded in the annals of their country, either for their virtues, vices, or talents. Nevertheless, they were neither inactive nor imbecile spectators of the passing events of their day. In general, however, they were more attentive either to their individual interest, or the interests of their convent, than to gain popular applause or even court favour; their revenues were very extensive, and their expenditure inconsiderable; consequently their riches

* In digging a grave for this learned and worthy dignitary, near the bishop's throne, a coffin was found, having a roof-shaped lid, and within it was a leaden coffin. It was afterwards opened, and the body appeared to be in fine preservation, and to have been in a liquor or pickle which had an agreeable smell. It was supposed to be the body of abbot Birchelsey or Lythelles, who died in 1324, and was buried under a grave-stone, which had his effigy on it in brass, in the south side of the choir. On his breast was a crucifix, embossed upon a piece of vellum. It must be observed, however, that it has been customary to ascribe one of the three monuments under arches, in the south wall of the south aisle of the choir, to abbot Birchelsey. Two of these monuments have crosses-florees on the slabs which cover them; and besides Birchelsey, they have been ascribed to abbots Bebington 1349, and Mershton 1385.

must have occasionally awakened jealousy and excited alarm. Yet abbot Seynesbury was deposed by the Pope for mal-administration. And Oldham, who was abbot thirty-three years, to 1485, also held the bishopric of Man. From that period till the reformation, the abbey became a theatre of contending factions (lead on by their respective demagogues, who aspired at the supreme rule), instead of a temple of piety and charity. Much of the present cathedral has been ascribed to abbot Birchenshaw, who was elected in 1493, and died in 1535; but we cannot confide in the architectural works ascribed to him, when we consider that his life must have been a continued struggle for authority; that by factions he was deposed, and succeeded about 1524 by Thomas Hyphile or Hyphild; who again, about four years after, was obliged to give way before the superior influence of Thomas Marshall. The latter, however, had scarcely seated himself in the abbot's chair, when he was compelled to yield it to its legitimate occupant, Birchenshaw. His successor was Thomas Clark, the last abbot and first dean of the new protestant establishment; but if we may infer the period of his death from the date of his will (and there is no conflicting testimony), he did not live above six weeks to enjoy his new dignity. As to the bishops of Chester, previous to the reformation, their existence is chiefly nominal; and when it was actual, their cathedral was St. John's church. Cheshire was properly in the diocese of Lichfield, but many prelates preferred residing here, and hence were called bishops of Chester. In King's Vale Royal, there are twenty-six bishops of Mercia, from the famous Ceadda or St. Chad in 669, to Leofwin in 1054, enumerated, as adding the name of our city to their titles; and since the Norman invasion, Petrus, in 1067, virtually held his see in Chester; and Alexander de Stavensly was consecrated bishop of Chester, at Rome, by pope Honorius in 1224. According to the canons of Lanfranc in 1075, given by Spelman, the see of Lichfield was formally removed to Chester; but the succeeding prelate transferred his see to Coventry. As to the alleged nomination or erection of Chester into a see, by Theodore's canons of 673, there is nothing authentic respecting it in the Saxon canons, published in the elaborate works of Spelman and Lambarde. The bishopric of Chester, indeed, as before observed, is truly protestant; the work of Henry VIII. in consequence of the towering ambition, and lawless life of pope Leo X.* and his relation, the mean, licentious, and unprincipled Clement VII.;

* As to the monster, Leo X. who has lately been so bepraised in the ponderous volumes of polished inanity, by Roscoe, or verbose absurdities by Eustace, dean Milner truly observes, "Persons of taste and of loose morals, who are sceptics in religion and lovers of learning, will always be most disposed to treat his character with tenderness; however, all attempts to prove Leo a religious man are sure to fail." *Church Hist.* p. 563.

the latter indulged himself with an indefinite number of concubines, but would not allow Henry to divorce his unfaithful wife. His successor Paul III.* was, if possible, still more extravagantly vicious; and happily for mankind the reformation rapidly extended over Europe, and has continued ever since to gain a firm and certain ascendancy over superstition and idolatry.

Our cathedral has been more fortunate in its bishops than the abbey† was in its abbots, and many of the bishops of Chester occupy the very first places‡ in the annals of enlightened piety, learning, the

* It is said, that the bull issued by this profligate against Henry VIII. was dictated by one of his concubines. In the tribune of St. Peter's at Rome, is the sarcophagus of this pope, having two female figures of dazzling white marble, representing Prudence and Religion (the satirical wit of the sculptor); the latter is particularly attractive, a "tender virgin with the loveliest limbs, because the faithful likeness of Clelia, a natural daughter of that pope." This figure was originally naked, but latterly has received a girdle.

† Perhaps, among other causes for this may be mentioned, that the abbey never enjoyed, so extensively, the privilege of sanctuary, as many similar religious establishments. In the reign of Henry VIII. Chester was, by act of parliament, made one of the sanctuaries during life, to all persons guilty of minor offences; but, in consequence of a petition from some of the principal inhabitants, Stafford was substituted in its stead. The privilege of sanctuary was wholly abolished in the reign of James I. It appears, that the abbey could protect criminals only during the celebration of the feast in honour of St. Werburgh. Lupus granted the abbey a fair of three days, with its tolls; during which, the abbot was to have the privilege of punishing all transgressors; and no thieves or malefactors were to be arrested in the fair, unless by the abbot, for offences there committed. This privilege occasioned a vast assemblage of vagrants, minstrels, musicians, players, &c. On one occasion the Welsh attacked earl Randle, in the castle of Rhudland, during the fair; the mob thus collected were marched off as if to encounter the enemy, and their apparent numbers had the effect of making the Welsh abandon their attempt, and raise the siege of the castle. For this, he rewarded his constable, de Lacy, by giving him full powers over all the minstrels, musicians, and vagrants, in Cheshire, for ever; authorizing him to assemble them every year on the festival of St. John Baptist. This privilege has been continued in the family of the Duttons, and four bottles of wine, with a lance, and a fee of fourpence-halfpenny for a licence, was required from the minstrels and strolling women on this occasion. This ceremony was annually celebrated till the middle of the last century (1756); and it appears, that the privilege, by purchase, is now vested in T. L. Brooke, esq. of Mere, who bought it in 1776. As some writers have misinterpreted the term *meretrix* used in the Dutton grant, it may be proper here to observe, that in the vulgar sense, no such person as a licenced meretrix, or what the Spaniards call *ramera*, ever existed in Chester; it was applied to women engaged in the *actos sacramentales*, or dramatic representations of the bible history, some of which were written by Randal Higgenet in 1327, and performed (by *cccatori et meretrices*) till the reformation, and were abolished only in 1574. The following ordinances of the corporation, demonstrate attention to public morals and even dress, by the bishops, mayors, and civil officers. In 1512, it was ordered, that all children above six years of age should be sent to school or to some useful employment, and to their parish church on Sundays; the afternoon of those days, however, were to be devoted to shooting with bows and arrows. In 1540, no woman, between fourteen and forty, was allowed to keep a tavern or alehouse, under penalty of 40*l.*; in 1581, "no wife, widow, or maid, should keep any tavern," &c.; in 1540, the expensive presents to women in childbed and churching were abolished, under penalty of 6*s.* 8*d.* for each offence; at the same time, no unmarried woman was allowed to wear white or coloured caps, and no woman to wear a hat unless riding; in 1556 (4th of Mary), the Christmas breakfasts to be laid aside, for men to apply themselves to religious duties, and all "mummings and disguises to be left off"; in 1616, no players allowed in the common-hall, nor admitted to "act within the liberties of the city, after six in the evening."

‡ Our city, considering its comparatively small population, has also produced its due proportion of "great men in arts and in arms." Roger of Chester, and Ralph Higden, two ancient historians; Bradshaw, the poetical biographer of St. Werburgh; David Middleton who settled the trade at Bantam, and his brother, who navigated the Red Sea and discovered the Straights known by his name; John Downham, son of the bishop, and author of "The Christian Warfare;" Edward Brerewood, a mathematician, and first professor of Gresham college; S. Molyneux, an eminent astronomer, and son of Molyneux, the dioptrical writer, and friend of Locke; Dr. Whittingham, dean of Durham, translator of the Geneva bible, versifier of the psalms,

sciences and arts. Bishop Bird, our first prelate*, a native of Coventry, was, indeed, a man of the most easy sentiments and humane feelings. He was successively a carmelite, bishop of Ossory, of Bangor, and of Chester. At all times loyal to his sovereign, he yielded to the powers that be; but in an evil hour "he took unto himself a wife," and when the sanguinary Mary came to the throne, and the murdering Bonner into power, no concession or penance of our prelate, although in his 78th year, could atone for such a natural and rational act. Mary, after returning from one of her nocturnal interviews with her paramour and first love, cardinal Pole, ordered him to be deposed; and Bonner, in this instance, declining to shed the blood of his flatterer, made him his suffragan, and gave him the rectory of Dunmow, in Essex, which he lived only two years to enjoy. His successor, George Cotes, who was literally an usurper, had all the sanguinary ferocity which marks the character of idolatrous superstition; he used the lady chapel as a consistory court, where, as a man of blood, he sat in judgment on all persons whom he thought proper to denominate heretics †.

signed W. W.; William Cowper, M. D.; Thomas Falconer, esq. the learned annotator on Strabo; his brother, Dr. Falconer, of Bath; and many others might be enumerated, as deriving existence and the rudiments of their education in our city. To their military prowess, Drayton, in his Polyolbion, has paid a just tribute of respect. Many of the heroes also of the Peninsula are Cheshire men; among whom is general Sir S. Cotton, now lord Combermere. Speed and Holinshed, two of our best national historians; Thomas Egerton, lord chancellor Ellesmere; the three antiquaries called Randle Holmes; the *loyal poet*, sir John Birkenhead; bishop Thomas Wilson; Lawrence Earnshaw, the great mechanician; the prophet Nixon; Mary Davis, whose head produced the horns still preserved in the British Museum; John Thomasine, the celebrated penman, &c. were all natives of our county.

* In 1546, he assigned the estates of the bishopric to the king, for impropriations and rectories. The see was thus denuded of its hereditary possessions; and, with the exception of the single acre "on which the palace stands, and the court before it, another house adjacent, a little orchard called the wood-yard, two houses near St. John's church, a few small tenements in the city of York, and some lands in Boughton and Childer Thornton, bequeathed in 1703," by Mrs. Dod, it is completely destitute of temporalities; and although one of the greatest extent (comprehending the counties of Chester, Lancaster, Westmoreland, with parts of Cumberland, York, Flint, and Denbigh, containing 256 parishes, of which 101 are impropriate) it is esteemed the least valuable in England. The dean and chapter were no less unfortunate in losing all their manors, and receiving in return only their fee-farm rents, which were incapable of improvement. Sir R. Cotton, comptroller of the household to Edward VI. having procured the imprisonment of dean Cliffe and two prebendaries, in the Fleet prison, wrought on them by intimidation, till they conveyed to him almost the whole of their estates; reserving only a yearly rent of 60*l.* 18*s.* 10*d.* to the chapter. The succeeding deans endeavoured to set aside this extorted bargain but without much success, although the matter was litigated with great professional ability on all sides. The loss of the estates further appears by the sale of the property of the cathedral, during the Cromwellian spoliation. The episcopal palace was sold in December 1650, for 109*l.*, and the archdeacon's house, near St. John's church, for 31*l.* 18*s.* 4*d.*; "so that the total of the sale of the lands belonging to the bishopric, amounted only to 1129*l.* 18*s* 4*d.*"

† The protestant writer who should neglect to mention the following circumstance, when speaking of Chester, must have as little claim to humanity as the veracity of a faithful historian. The fatal tragedy which the bloody queen Mary had determined to perform in Ireland, was prevented by a lady of this city. Dr. Henry Cole, a native of Godshill, Isle of Wight, and dean of St. Paul's, was entrusted with a commission, issued by Mary, to empower the lord deputy of Ireland to institute prosecutions against such of the natives, as should refuse to observe the ceremonies of the catholic religion. The doctor stopped at Chester in his way to Ireland, and being at the *Blue Posts*, in Bridge-street, was visited by the mayor, to whom he communicated the business with which he was entrusted, and opening his cloak-bag took out a leather box, observing "he had that within, that would lash the heretics of Ireland." His

It was in this apartment, dedicated to the worship of Mary, the wife of Joseph, that he gave the order for the murder of George Marsh. Providence, however, beneficently checked his bloody career, and the hand of death arrested his murderous proceedings in little more than a year after his elevation to power. Cuthbert Scot, a vice-chancellor of Cambridge, was next consecrated under the auspices of cardinal Pole; but the accession of Elizabeth was the signal of repose to the tortured protestants, and the superstitious prelate was expelled, imprisoned for his crimes, and ultimately fled to Lorraine, where he died. The see was then vacant two years, at which Willis expresses his astonishment, because "it had no demesnes to alienate," forgeting that Elizabeth was much more anxious to select proper persons to fill the sees, than to appropriate their revenues to her own purposes. William Downham, a native of Norfolk, and her majesty's chaplain, was consecrated in 1561; he, like another of our prelates, Wilkins, devoted his talents to illustrate and facilitate prayer. From that period to the present day, we have scarcely had a prelate who did not distinguish himself in some one thing or other. Chaderton, who was translated to Lincoln, "was a great encourager of the puritanical exercise of prophesying;" he was no less remarkable for his love of money, the grand stimulus and inspiring spirit of all our modern prophets and miracle-mongers. He amassed an immense wealth for an only daughter, whom he married splendidly; but who lived unhappy, and died wretched. Bellot was no less extravagant in another and somewhat contrary principle; "he is reported to have had so strict a veneration for the celibacy of the priesthood, as never to permit a woman to inhabit or live in his house." This imbecility is the more venial, because it is probable he had, when a youth, often heard some female lamentations for the downfal of monkery*. His successor,

hostess (named Edmunds) overheard the discourse, and having a brother of the reformed religion in Dublin, became alarmed; and with a quickness of thought, which in the ages of ignorance would have been deemed inspiration; she took the opportunity of the doctor's attending his visitor to the door, to withdraw the commission from the box, and place a pack of cards in its room. Soon after the dean sailed for Ireland, where he arrived on the 9th of Dec. 1558, and was introduced to the lord deputy Fitzwalter and the privy council: having explained the nature of his mission in a long speech, he presented his box, which his lordship opened, and with considerable surprise, beheld the cards. The humane doctor was thunderstruck, and with much confusion affirmed, that he certainly *had* a commission, but some person must have made the exchange. "Then," said his lordship, "you have nothing to do but to return to London, and get it renewed; meanwhile, we'll shuffle the cards." This sarcastic advice the doctor was constrained to follow; but before he could reach Ireland a second time, the queen died, and her sanguinary commission became useless. The woman, whose dexterity and presence of mind, thus providentially contributed to save the effusion of human blood, was rewarded by the wise and virtuous queen Elizabeth with a pension of 40*l*. a year.

* To those unacquainted with the manners of countries where monks and friars abound, it may be necessary to observe, that these idle and unprincipled men, are constant attendants on all young married women, that they are no less active in fomenting family broils; and that the practice of adultery and robbery is generally as familiar to them, as their prayers to Mary and other dead men or women.

Vaughan, was a very different character; active beneficence and virtue were his study, not the mere inert negation of the grosser vices. He cast new bells, had the west roof of the cathedral covered with lead, and repaired the timber in general; with many other acts of public and private good, during seven years that he filled our see, before his translation to London. Our next prelate, Dr. Lloyd, of a noble family, was no less attentive to the welfare of his bishopric, and the preservation of his cathedral church. At his death Gerard Massie was nominated, but died before his consecration, and consequently is not included in the number of bishops of Chester. Dr. Thomas Moreton, memorable for his sufferings and loyalty in the cause of Charles I., and no less so for his able support of the reformation in general, was consecrated bishop of Chester in 1616. His successor, Bridgeman, suffered severely, from the ferocity of the parliament and the Cromwellian demagogues, and died broken-hearted in 1652, revered by the good and pious of all parties. Our see remained vacant, till the restoration placed in it the learned and amiable editor of the Polyglott Bible, in nine languages; a work which, to the disgrace of the present age, has not been reprinted, and enriched with the fruit of subsequent knowledge. Notwithstanding the proverbial salubrity of Chester *, bishop Walton, unfortunately, lived only a short time to enjoy his well-merited honours. But it is the sacred duty of the local historian, to record with due gratitude, the deeds of those who have been benefactors to our city, and cathedral in particular; otherwise, we might dwell with pleasure on the merits of bishop Hall, son of the pious bishop of Norwich, who has often received the admiration and reverence even of the greatest enemies to episcopacy; the admirable philosopher, bishop Wilkins, at once a luminary of science, erudition, and Christian piety; who taught the learned, with equal success, the most abstruse, and the most useful branches of mathematical and physical science, and the ignorant "how to pray;" likewise the reverend expositor of our religious faith, the ever-memorable bishop Pearson, whose work on the Creed has enlightened and consoled many an anxious inquirer after truth. Yet, the peculiar beneficence and charity of bishop Stratford command our attention; this most worthy prelate, not only repaired the cathedral, but founded the Blue-coat hospital, to support and educate boys during four years, and afterwards

* Cheshire is distinguished for longevity; in March 1592, Thomas Hough, aged 141, and Randle Wall, aged 103, were both buried at Frodsham. Yet Chester has suffered dreadfully by the plague and fire; in 1507, 1517, 1550, 1602-3-4, and 5, the plague and sweating-sickness, carried off immense numbers; in 1647, above 1900 persons died, between June and October. In 1438 and 1583, the city was nearly consumed by fire, and rebuilt by queen Elizabeth and sir H. Cholmondeley. It appears, that within its walls, only one in fifty-eight of the population annually dies; whereas in London, one in every twenty-one dies. Nevertheless, the relation of the male to the female population, is not quite as six to eight.

place them to learn trades and handicrafts; the number now amounts to 130. To Dr. Stratford, commissary of the archdeaconry of Richmond, we are also indebted for the infirmary, towards the erection of which he left £800. Nor can we forget the public and generous exertions of bishop Gastrell, whose valuable collections for the History of Cheshire, have contributed to the accuracy of this work. The singular controversy, which arose between him and his immediate successor, Dr. Peploe, respecting the validity of a degree conferred by the archbishop of Canterbury, is related by Mr. Nichols in his "Literary Anecdotes," where the virtues and talents of this excellent man are duly appreciated. It is wise to have rules for individual discretion, yet it is a deplorable state of society, where implicit confidence cannot be reposed in the discretion of those occupying exalted stations. Of bishop Keene, who erected the episcopal palace at an expense of £2,200, it was truly observed, that "having a liberal fortune as well as a liberal mind, he really merited the appellation of a builder of palaces." But the succession of our bishops presents such a constellation of piety, learning, talents, and virtues, that it is very difficult for the historian to say, whom he should most admire or revere.

DIMENSIONS OF THE CATHEDRAL.

Total *External* LENGTH 372 feet; *Internal*, 350; length of the nave 175 feet; of the choir 100; lady chapel 60; of the transept *externally* 200; *internally* 180 feet. BREADTH of the nave, choir, and aisles, 74 1-half feet. HEIGHT of the ceiling of the nave and choir 73 feet; in the lady chapel 33 feet; of the tower 127, which is 45 feet in diameter outside, and 30 inside. The south end of the transept, or St. Oswald's parish church, is a square 102 feet outside, and 80 inside. The minor parts will be found very accurately laid down in the accompanying ground plan, from the correct admeasurements and drawing of T. Espin, Esq. F.S.A.

DESCRIPTION OF THE PLATES.

Plate 1. North Entrance to the Cathedral, at the south-east angle of the cloister, under a Saxon archway; part of which has been destroyed to make room for a grotesque corbel figure, that supports a corner of the rib-work belonging to the first compartment of the groining of the south cloister.

Plate 2. North-west View, taken from the North-west angle of the Cloisters; it shews the greater part of the nave, the centre tower, north transept, together with three windows and part of the fourth of the eastern cloister, over which appear those of the ancient dormitory. The Saxon recesses along the lower part of the north aisle of the nave were the burying-places (see *note* p. *g*) of the early abbots, some of whose remains were discovered a few years ago.

Plate 3. A distant View from St. John's Church. The ruins in the fore-ground are those of the eastern part of St. John's, apparently a chapel attached to the north-east aisle of the choir; they stand in a small pleasure-garden, and constitute appendages of great interest and beauty.

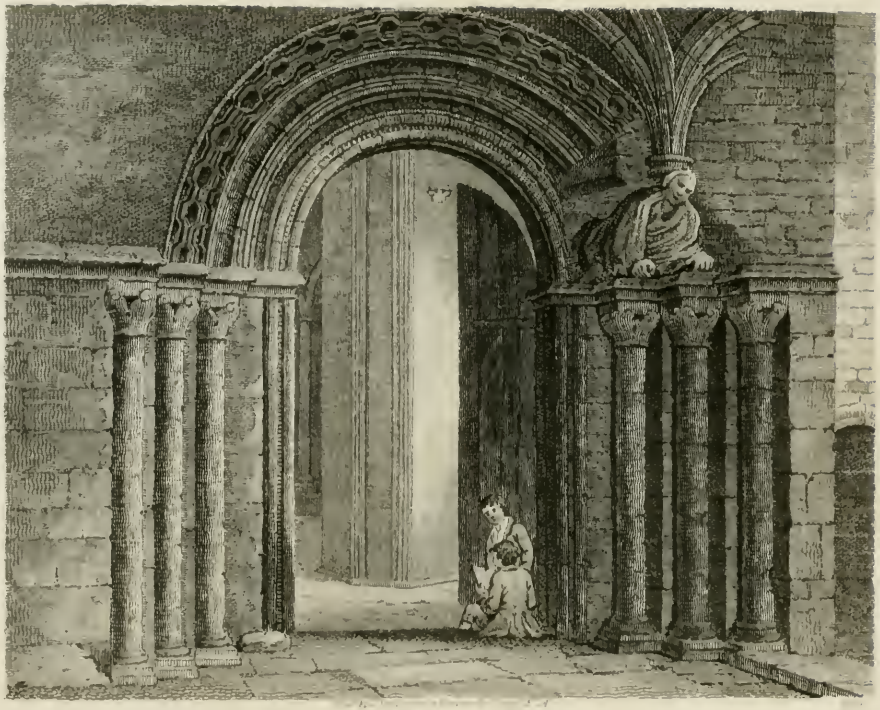
Plate 4. South-west angle of the Cloisters, exhibiting several compartments of the Groined Roof. This part is in ruins, the Saxon door-way at the farther end, was originally one of the entrances to the abbey. The stone-work, above the broken part, was put up a few years ago, and protects the vaulting from the weather.

Plate 5. West Front. The rich canopy-work on each side the door is rapidly decaying. The dead wall on the left forms part of the episcopal palace, and prevents much of the original building from being seen.

Plate 6. Oratory in the South Wall of the Refectory, shewing the Passage or Staircase up to it; the steps are nearly upon a level with the bases of those pillars which constitute the elegant balustrade. It is placed in the south wall of the refectory (the king's school-room) near the east end, and had a communication from without as well as within the room.

Plate 7. South Porch and Part of the Nave.

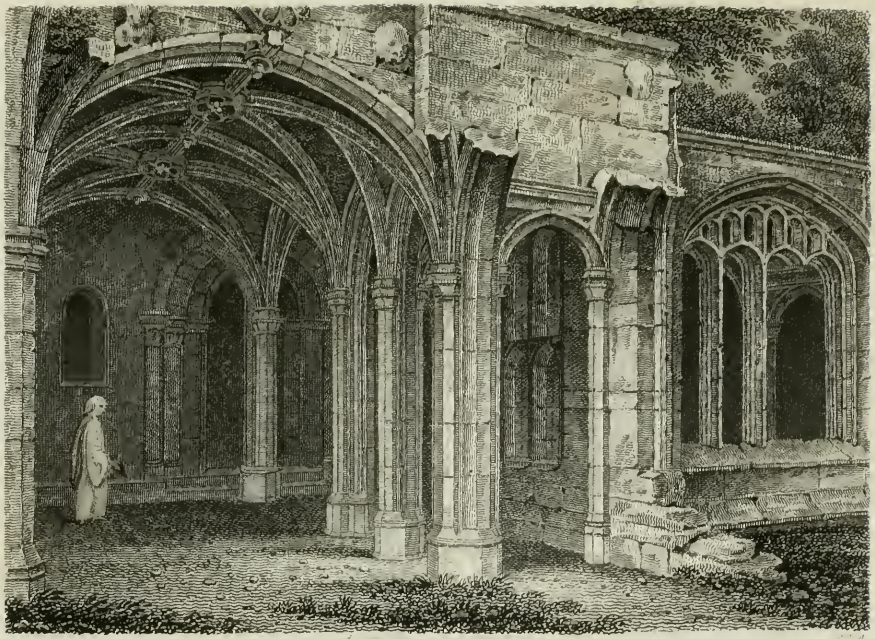
Plate 8. An Interior View of the Nave, taken from the Eastern end of its North Aisle. In the distance appear the steps and door of the south entrance, looking obliquely towards the south west,



N. Entrance Chester Cathedral

N.W.ᵉ View of Chester Cathedral

Chester Cathedral from the Ruins of St. John's Church



S.W. Angle of the Cloisters Chester Cathedral.
To T. Espin Esqr. F.S.A. in acknowledgement
of his Friendly assistance Generously given to
this Work this Plate is most Gratefully inscribed
By his humble Servt. J. Harper

West Front Chester Cathedral

To the Rev.d Hugh Cholmondeley B.D. Dean of Chester

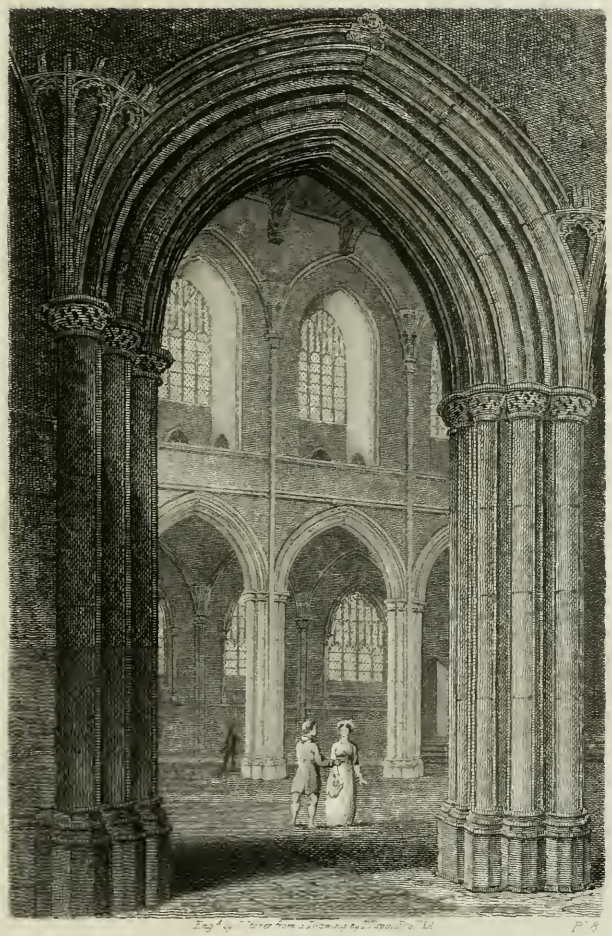
Eng^d by J. Swaine from a Drawing by . Espin, Esq. F.S.A. Pl. 6

Oratory in the Refectory Chester.

Published July 1813 by Sherwood Neely & Jones Paternoster Row

S. Porch Chester Cathedral

To the Rt. Revd. George Henry Law D.D
Lord Bishop of Chester this Plate is
most Respectfully inscribed by
His Lordships humble Servt. J. Storer.

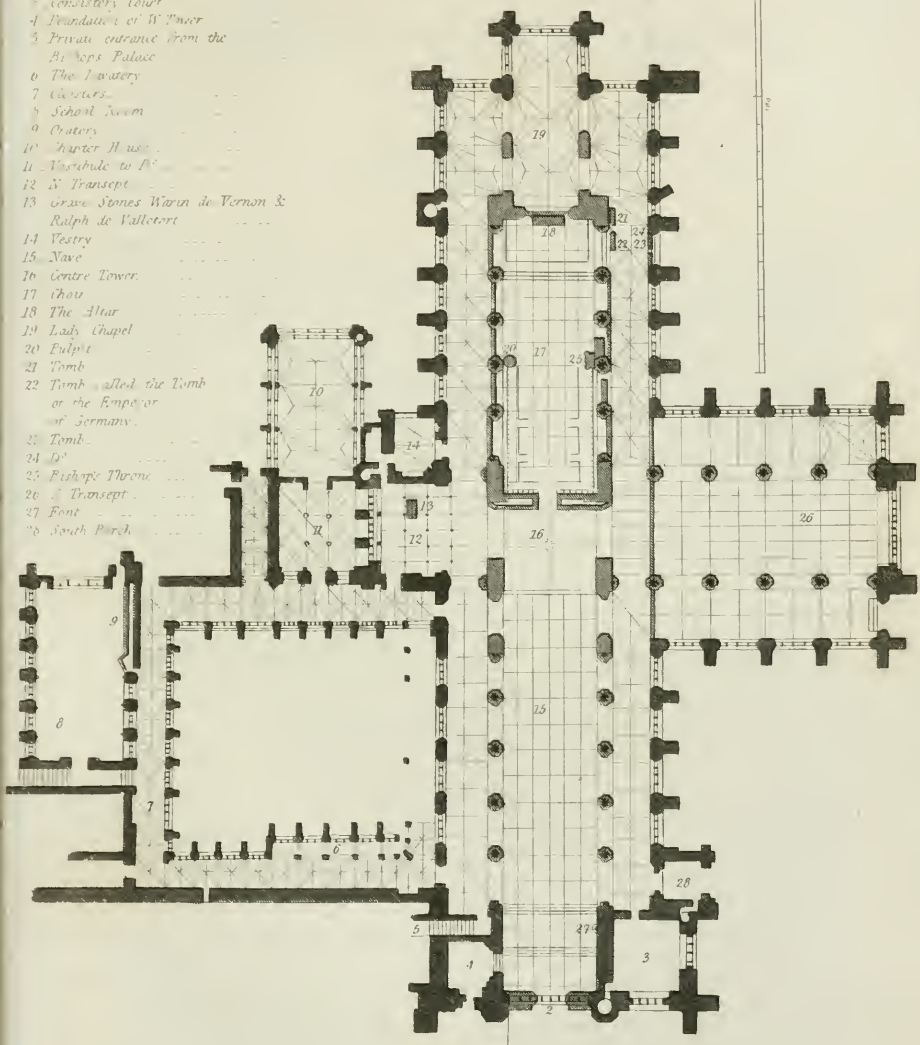


Part of the Nave, Chester Cathedral.

CHESTER CATHEDRAL,

Shewing the groining of the Roof.

1 West door
2 Consistory court
3 Foundation of W Tower
4 Private entrance from the Bishops Palace
5 The Lavatory
6 Cloisters
7 School Room
8 Oratory
9 Charter House
10 Vestibule to Ch
11 N Transept
12 Grave Stones Warin de Vernon & Ralph de Valletort
13 Vestry
14 Nave
15 Centre Tower
16 Choir
17 The Altar
18 Lady Chapel
19 Pulpit
20 Tomb
21 Tomb called the Tomb of the Emperor of Germany
22 Tomb
23 Do
24 Bishops Throne
25 S Transept
26 Font
27 South Porch



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HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Gloucester.

THE civil and ecclesiastical antiquities of Gloucester ascend to a very remote period; the former are recorded prior to the Roman invasion, and the latter in the second century of the Christian era. Alfred of Beverley mentions this city by its British name of *Caer Glow*, as being one of the twenty-eight cities which were built by the Britons before the landing of Julius Cæsar. By the Romans it was denominated *Glevum* and *Claudiocestria*, and by the Saxons *Gleaw-cestre* and *Glowecester* *. When Creda in 584 formed the kingdom of the middle angles, afterwards called Mercia, Gloucester was one of the fifteen cities which it contained, and was doubtless a place of considerable importance †, in consequence of its situation on a navigable river. Unfortunately men are so much more prone to superstition than religion, that all unequivocal records of the origin and progress of Christianity in our city are lost. Yet, according to the "Memorial of Gloucester," a bishop and some preachers established Christianity in this city about A. D. 189, at the desire of king Lucius ‡, who, says archbishop Usher, erected here *ecclesiam primæ sedis*. Three archbishop-

* Etymologists are neither unanimous nor very happy in their attempts to elicit a signification for the different names of our city. Robert of Gloucester, and Camden suppose, that the British appellation is derived from *Glois*, a supposed son of Claudius, and hence *Claudiocestre* became *Claucestre* and *Gloucestre*. Gough derives it from *Caer gloyii iis*, the city of the pure stream; another, and still more extravagant, conjecture is, that it might originate in *Glo*, the British name of coal, and thus be the coal-city long before this mineral was known. In the Beauties of England *Caer Glow* is called the "fortress of Glocw, who lived at the commencement of the Roman period of British history, and was prince of the country of which the city was the capital; in ancient pedigree books he is styled *Gloew Gwlad Lydan*, Gloew lord of the broad region." As "*Gleaucester* came from *Glevum*, so did the latter from *Caer Glowi*." But as this Roman division of our island was called *Flavia Cæsariensis*, its capital might be designated *Flavius*, which, by a very common transition, degenerated to *Glavi* and *Glowi*, and hence *Caer Glow*, the fair city, in consequence of its numerous local advantages, and being the lowest place on the river where a safe and convenient passage could be formed to the western parts of the island. The tesselated pavement, 30 feet by 20, which was discovered in 1806, when digging the foundation of the new Blue-coat Hospital, Eastgate Street, proves that the site of the Roman Glevum must have been nearly that of the present city.

† Sir R. Atkyns's "Ancient and present State of Gloucestershire." Gloucester was in very early days a fortified place, and it is said to have been surrounded with walls by Cissa, the repairer of Chichester, second king of the South Saxons. *Rudge*, MSS. in Univ. Coll. Oxf.

‡ There is a tradition of this king being buried in our city.

rics, it is said, were then established, one at London, at York, and at Gloucester. Camden mentions a bishop of Cleeve (*Cluviensis*, supposed to mean Gloucester), among the British bishops who attended the first general councils. Historians agree that Eldad, Eldawyn, or Eldall, was bishop of this see about 489 or 490 *. Usher even alleges that this prelate buried the Britons who were slain by Saxon treachery at Ambresbury, Wilts. and Dugdale considered him the brother of Eldol, earl of Gloucester. Dubritius is mentioned as bishop of this see in 522, and was probably succeeded by Theonus or Cerno, who was translated from Gloucester to the archbishopric of London between 542 and 553. Tanner supposes that this episcopal establishment disappeared before the victorious arms of the Saxon heathens about 570, as nothing more is recorded of it till the christianized Oswy, king of Northumberland, having about 657 conquered Mercia, instituted the bishopric of Lichfield, which included the county of Gloucester. Archbishop Theodore of Canterbury in 679 divided that immense bishopric into five sees; one of these was Worcester, with which Gloucester was incorporated, and remained so till 1541 †, when Henry VIII. established it again as a distinct see.

Of the original British cathedral here we have no records; but the history of the monastic edifice raised by the Saxon-English, and afterwards appropriated to the present see, is sufficiently ample and accurate. Wolfere king of Mercia, being converted to Christianity, caused the foundation of an abbey to be laid in our city about 672, but dying three years after, he consigned the duty of finishing it to his brother and successor Ethelred. This task was again transferred to his nephew Osric, then viceroy of the Wiccii, and afterwards king of Northumberland, who superintended the building, and was hence reputed its founder. On its completion, Ethelred gave the vill of Gloucester, and considerable lands to support the new establishment, and growing weary of worldly concerns, resigned his crown in 704, became a monk, and died in 716. This religious edifice, by the care of Osric ‡, in 682 was dedicated to St. Peter, and consecrated by arch-

* "This historical fact," observes the Rev. Mr. Rudge, is referred to in the inscription on the back of the bishop's seat in the cathedral. EDEL DUN—ELDADUS EPS GLOUC.—ELDO MAJOR—A. 490.

† It appears, however, that there were suffragan bishops of our see in 1223 and 1534.

‡ He died in 729, and was buried in the church of St. Peter, before the altar of St. Petronille. His body is said to have been afterwards removed to the chapel of our lady; and, in abbot Parker's time, laid in a tomb near the high altar. His effigy (see pl. 5.) is cumbent, bearing the plan of a church in his hand, with a crown on his head, as king of Northumberland. On the east wall is written, "Osricus Rex primus Fundator hujus Monasterii, 681." The effigy is "certainly of older date than the tomb on which it is laid, and the obtuse arch, together with the arms of Parker and the abbey, joined to those of the Northumbrians, plainly refer the cenotaph to the reign of Henry VIII. This was agreeable to the practice of other abbeys, where monuments of this kind were raised in honour of their Saxon founders, in the later ages of the monasteries, as an expression of gratitude." Rudge's Gloucester, p. 166.

bishop Theodore and Bosel, bishop of Worcester; under the direction of the latter it was probably filled with religious of both sexes * Kineburg, in the Saxon Annals called the sister of Wolfere, and by Atkins said to be the sister of Osric and consort of the king of Northumberland, was appointed the first abbess. Whatever may have been her rank and alliance, it appears that she governed the abbey twenty-nine years with much propriety, and was buried near king Osric. In 714, Eadberg, the widow or sister of Wolfere succeeded, presided twenty-five years, and was buried by the side of her predecessor. Eva was the third abbess, and was most probably the wife of Ethelred, as it is asserted by Dugdale and others that the three first presidents of St. Peter's abbey, were Mercian queens. This lady improved the revenues of the abbey † during her presidency of thirty years; yet at her death the office of abbess terminated, and the abbey remained desolate during fifty years. Many causes have been assigned for this event, such as the supposed violation of the female religious (for it is a gross abuse of terms to call them nuns, in the modern sense of this appellation); but the most probable one is the general depravation of manners that followed the civil wars. We may also observe an ebb and flow in the public morals of nations, which influence their religious character. Nearly a century had elapsed since the first converts to the Christian faith had founded their religious establishments; and almost two generations had passed away, leaving behind them less zeal in the cause, and also less knowledge of the miseries of idolatry.

In 821 Beornulf, king of Mercia, repaired the abbey, restored its lands, and placed in it secular canons. King Burgred, in 862, confirmed to it all the grants of his predecessors; and, with the consent of his great council, exempted it, with its appurtenances and dependants, from all secular service. From this period till the reign of Canute "the society seems to have flourished in peace and happiness," and "no records are extant of any transactions relating to the monastery," except that in 918, Elfleda, daughter of Alfred, and wife of Ethelred, count of Mercia, was buried in the east porch of the monastery ‡. In

* Tanner's *Not.* "The Saxon monasteries," observes Mr. Clarke, "were cœnobia, mixed assemblies, where clergy and laity, men and women, married or under vows of celibacy, had the liberty of residing. The women had distinct apartments, and were under the government of a superior or abbess. It was much the same in the common houses of the Greeks, where the γυναικεῖα were anciently distinct parts of the edifice reserved for women only." Gough's Camden, vol. i. p. 194. The resemblance to the Greek customs is the more probable that archbishop Theodore was concerned in this monastery.

† Among its early benefactors were Ceured king of Mercia, and Offa king of Essex, both of whom, in the fanaticism of the age, exchanged their regal crowns for the pope's tonsure. MSS. Frowe.

‡ Many years after, in removing the foundation of the old church, the bodies of herself and husband were found entire, and "their looks are said to have been as graceful as when alive." *Sax. Ann. Gough's* Sepul. Mon.

1022 Canute, observes Dugdale, instigated by Wolstan, bishop of Worcester, violently deprived the secular canons of their homes and property, and filled the monastery with Benedictine monks. The bigots of that age, who had sacrificed every sentiment of justice and humanity to the interest of their particular society, laboured to represent the secular priests as immoral and depraved, because they took care of their wives and families. Superior sanctity was the pretext of the monks, but power and pecuniary advantage were the real motives, then as well as in more modern times, among many professors of evangelism. In Gloucester, however, this outrage on justice * met with very considerable opposition. The laity and nobles, actuated by better principles of morality and justice than the monks, were decidedly adverse to the change, and expressed their enlightened conviction, that the guidance of the church ought not to be wrested out of the hands of its ancient and lawful governors; and that the charges brought against them of avarice and luxury, by the "ferocious Dunstan" and his successors, were either totally unfounded, or at least grossly exaggerated. When the monks, therefore, were first introduced into the monastery, the magistrates and populace of Gloucester, indignant at the injustice, determined to punish the transgression. "Wolfere or Ulfine le Rue, a nobleman of consequence, and at that time (1033) consul or chief governor, happening to meet a party of monks on the road between Gloucester and Highnam, attacked, and slew seven of them." For this he was sentenced by the pope to maintain for ever seven monks in that monastery, and his manors of Churcham and Highnam were appropriated to this purpose; a crime and punishment which prove how completely the principles of the Christian religion were buried under papal superstition.

Soon after the establishment of the monks the church was burned, perhaps designedly, an event which has been ascribed to divine vengeance. Aldred, then bishop of Worcester, and afterwards archbishop of York, after taking down some of the decayed old parts, laid the foundation of a new monastery, or "minster", as it has since been called. According to some historians, whose opinions are adopted and extended by the Rev. Mr. Rudge, the "old church built by Osric

* See Leland, Rudge, &c. Much senseless clamour has been propagated, not only by papists but even protestants, against king Henry's general abolition of monastic institutions, without ever once considering that the popes, who had no such palliatory or sanctioning motives, from the usurpation of Gregory to the present hour, have been uniformly plundering in like manner, one class to raise up another; their whole proceedings in this respect form a series of robberies, of outrage on justice and humanity. Even the re-establishment of the jesuits, and the restitution of their property, after it has been so long in other hands, is as much an act of direct and unqualified robbery as its original confiscation was. Nor can this fraud be palliated by any subtleties or visionary distinctions between personal and elective property; it is directly contrary to the precept, "render unto Cæsar," &c.

stood a little to the north of the present building, on or near a place since called the infirmary, as having been used by the abbey for the infirm." Archbishop Aldred completed his new buildings in 1058, consecrated and dedicated them to St. Peter, but kept possession of several manors in order to indemnify himself for his expenses. These lands were publicly restored to the monastery by his successor, archbishop Thomas, in 1095, in presence of abbot Serlo and his monks. In 1072, king William having kept his Christmas at Gloucester, contributed to repair the monastery, when it contained only two monks and eight scholars; about twenty-two years after they had increased to 100. In 1088, the church and monastery were again burnt, and, according to abbot Frowcester's Chronicle, the bishop of Hereford laid the foundation stone of a new church on the festival of Sts. Peter and Paul, in 1089, which was completed by abbot Serlo in 1100, and dedicated in July by bishops Sampson of Worcester, Gundulf of Rochester, and Harvey (called Henry by Dugdale) of Bangor. About eleven months after the abbey again suffered by fire, but not so severely. In 1104 it was encompassed with a wall, and its library enriched with a valuable collection of MSS. by abbot Peter *. In March 1122, "while the monks were singing mass, and the deacon had begun the gospel, the tower was set on fire by lightning, and the whole monastery [perhaps only in part] burnt, with all the valuable things therein, except a few papers, and three priests' vestments." In 1150 an archbishop of York renewed the demand of remuneration from the monastery, and finally succeeded in obtaining some lands. In 1179 and 1190 the abbey was again burnt; and in 1214 and 1223 it experienced great injury from lightning. In 1222 the tower of the church, which had fallen down, was begun to be rebuilt, under the direction of Helias the sacrist, who also built the stalls; and in 1237 vaulted part of the church, and made an aqueduct to supply the abbey with water. Five years after the vault of the nave was finished, and a new tower on the south side of the west end begun. In 1246 the west tower on the south front was finished, the old refectory taken down, and a new one begun. Shortly after this period the abbey had contracted a debt of 300 marks, to remedy which the bishop interdicted its usual exercise of hospitality; but in 1263 this debt had increased to 1500 marks, when it was liquidated by Edward I. who took the monastery under

* This abbot debated with bishop Remeline of Hereford before king Henry, the archbishop of York, and other nobles, in consequence of the bishop's having forcibly carried off the corpse, of Ralph, son of Aspil, in maintenance of a right then claimed, that baptisms and burials belonged exclusively to cathedrals. The body was ordered to be dug up and restored to the abbey, and at the same time it was decreed, that in future all persons should have free power of being buried in the place where they died. This fact proves the error of some writers in the *Gent. Mag.* who believed that our cathedrals had no fonts before the reformation.

his special protection in 1272 *. The abbey received some damage by the contentions between the king and the barons in 1264; and the following year abbot Reginald de Homme was summoned for the first time † to parliament. Education was not then so much neglected in our city as in many other parts of the kingdom, and in 1283 thirteen monks were elected to the new college in Oxford, then called Gloucester and since Worcester college ‡. In 1300 a sudden fire consumed the belfry and some adjoining buildings. In 1303 the old dormitory was taken down, and a new one begun, which was finished in ten years. About 1319, king Edward II. came to Gloucester and was suitably entertained in the abbey ||. About 1329 §, St. Andrews,

* This monarch soon after rebuilt a gate on the south side of the abbey, which was then called *Lichgate*, or gate under which corpses were rested in their way to the church-yard for burial; but latterly, king Edward's gate. *Atkyns.*

† So Dugdale; but Mr. Rudge says, "the abbot of St. Peter was summoned to several parliaments in the reigns of Henry III. Ed. I. II. and III.; and in this last king's reign was appointed to be one of those who should constantly attend at those assemblies; indeed, as he held some of his possessions by barony, he attended parliament as a peer of the realm. This was one of the twenty-seven mitred abbeys within the kingdom, and was under the visitation of the bishop of Worcester; the last visitation that occurs was made in the chapter-house by Hugh Latimer, bishop of Worcester, Jan. 1537." The inmates of the abbey, and their tenants, enjoyed many privileges and peculiar immunities; such as, "all their lands and possessions were quit of carriage, tallage, summage, passage, pontage, conduct, and king's works; with soca or socre, and saca, and toll, and theam, and infange then of, and all the free customs thereof; all the goods and chattels were quit of all toll and custom; as granted by Hen. I. Stephen, and Hen. II. At every election of an abbot the abbey was obliged to maintain one of the king's clerks; and, accordingly, corrodies for their lives were granted them, which in the reigns of Hen. VII. and VIII. were about 5*l.* a year; also, when the abbot was confirmed and received his benediction, he usually presented the sacrist of the priory of Worcester with some costly vestments, or materials to make them. *Rudder.*

‡ Abbot Gamages, or Gag, prior of St. Cuthlac, who presided from 1284 to 1307, was also a friend to learning; by his prudent economy he discharged the debts, improved the revenues, and increased the monastery's stock of sheep to 10,000. This abbot, who had been a monk in the abbey sixty-two years, was remarkable for elegance of person, which was improved by his reverend grey hairs. King Edward, when attending the funeral of his mother at Ambresbury, declared that there was not so venerable a prelate in his kingdom as the abbot of Gloucester. MSS. *Frowe.* During his abbacy William de Brok, one of the monks, received the degree of D. D. in Oxford; as he was the first person of the Benedictine order who had that honour in England, the ceremony was performed with great pomp and solemnity. This is about a century before the period at which this degree was conferred in Cambridge, according to Dyer; but Fuller, who is a much better authority, states it much earlier.

§ It is recorded that when the king was in the abbot's hall, and observing the pictures of his royal predecessors, he inquired if his portrait was among them. The abbot, in something of a prophetic spirit, answered, that he hoped he should have him, the king, in a more honourable place. This stroke of flattery was actually realized, and when this monarch was deposed and murdered, at the instigation of his French adultress queen, the monasteries of Bristol, Keynsham, and Malmsbury, absolutely refused to receive the royal corpse, through fear of Mortimer and the queen; but abbot Thokey brought the dead body from Berkeley castle in his own carriage, ornamented with the arms of the abbey, to the monastery of Gloucester, when it was received by the members of the convent in procession, and buried in the north part of the church, near the great altar. This laudable act was of incalculable advantage to the abbey, as Edw. III. in consideration of the respect and expense incurred by the funeral of his father, gave the monastery many valuable grants and oblations. The body of the murdered king afterwards becoming one of the abbey gods, the tomb of Edward was visited by pilgrims and devotees from all nations, for the purpose of worship; and so great were the offerings made by such visitors, that many parts of the edifice were rebuilt or beautified, and sufficient was given to rebuild the whole church. To these offerings made to a dead body, the great vault of the choir, the stalls on the prior's side, and other parts of the building owe their present beauty and elegance.

|| In Rudge's Gloucester, p. 174, this is mentioned under the date 1319; but as this part was avowedly built with the offerings made at Edward's tomb, its erection must have been subsequent to his death.

aisle was rebuilt. Abbot de Staunton, who died in 1351, according to Frowcester, "expended great sums in vaulting the choir, and other improvements." His successor Horton, "adorned his church with abundance of vestments, and made some additions to the interior of it. He began and finished the high altar, with the presbytery, and the stalls on the abbot's side; he also finished St. Paul's aisle, which was previously begun at an expense of more than £1281, of which he himself paid £444; and about the same period, introduced the images with their tabernacles on the north side of the entrance into the choir. In his time the vineyard first began to be inhabited, which before was planted with corn, trees, and vines." In 1378 a parliament was held here, when the king and his court were lodged in the abbey; two years afterwards there were fifty-four monks in the convent with 200 officers or servants *, the yearly income being 1700 marks. The finances of the abbey being embarrassed, the revenues of St. Mary de Lode were appropriated to them. In 1381, pope Urban granted to the abbot Frowcester † and his successors the mitre, ring, sandals, and dalmatic, likewise the right of giving the solemn benediction at vespers, matins, and table, if no bishop or legate were present. The west front, south porch, and two western pillars of the nave were erected by abbot Morwent, in 1422; about 1456 the old tower was taken down by abbot Seabrooke, and the building of the present one commenced; and in 1460 the lady chapel at the east end of the choir was begun by abbot Hanley, and finished probably about 1479 by abbot Farley ‡. The period of the monks political demise now ap-

* The number of the officers in this monastery shows the pomp and luxury of the establishment; besides an abbot, there were three priors, two cellarers, two almoners, three sacrists, two precentors, chamberlains, keepers of the refectory, infirmary, and hostillary, masters of the churches, chapels, and works, monk of the vill or town, kitcheners, monks called *scholares Oxon.* residing in Gloucester college, all of whom had their particular lands, rents, and emoluments; these officers had likewise their chaplains, clerks, stewards, porters, brewers, attorneys, registrars, bailiffs, shepherds, &c. &c. amounting to above 110 different offices. Much has been said respecting the division of labour in modern times, and the number of persons employed to make a pin; but we see that the monks of the 16th century greatly surpassed, in diversity of offices, the artizans of the 19th.

† This abbot finished the great cloisters, the building of which commenced during the time of Horton; he dug a moat round the vineyard-house, collected and transcribed the abbey records (now its most authentic history); and dying in 1412, "was buried in a chapel at the south-west part of the choir, under the arch of the tower, where his grave-stone still remains, and which appears to have had his effigy, mitre, &c. on it in brass, now torn off."

‡ The committee of the Society of Antiquaries, appointed to publish the ecclesiastical antiquities of England, in their account of Gloucester observe, that authors differ respecting the particular parts ascribed to each abbot; "but, in the following table, those dates are adopted which appear to be confirmed by the internal evidence of the building itself:

"Aldred, 1058	—	Crypt and aisles round the choir.
"Serlo died 1104	—	Nave, all but the vaulting and ancient part of transepts.
"John Thokey, 1329	—	South aisle and vault of the nave.
"Thomas Horton, 1377	—	West end of the church.
"John Boyfield, 1381	—	Choir.
"Walter Frowcester, 1412		Great cloisters,
"Thomas Seabroke, 1457		Central tower.
"Wm. Farleigh, 1499	—	Lady chapel."

proached ; in 1499 their conduct was so disorderly and ambitiously selfish, that the king was obliged to issue orders for their punishment. During twenty years after they were at almost perpetual war with the citizens, and endeavoured to deprive the people of their right of common. In 1525 Wolsey, by his commissary Dr. Allen, exercised a legantine visitation of the abbey, when its annual income was estimated at £1022 : 15 : 1, the abbey acknowledging a debt of £40 : 17 : 6 to the cardinal. But in 1531, the clergy having been convicted in the king's bench for acknowledging the legateship of Wolsey, gave the king £100,000 for their pardon, the abbey of Gloucester paid £500 of this sum as its proportion. Finally, on the second of January, 1540, the abbey was surrendered * by Gabriel Moreton, the prior and the monks under the conventual seal. Its annual revenues, according to Dugdale, were £1946 : 5 : 9 ; or in clear money, according to Tanner, £1430 : 4 : 3 †. Such are the chief events as recorded by historians in the annals of our church previously to its becoming a protestant see.

We must here notice the controversy respecting the erection of the present edifice, whether any part of it was built by Aldred, or the whole by abbot Serlo ? the advocate of the latter notion is an author (the Rev. Mr. Rudge), who states his opinions so meekly that they involuntarily receive the highest respect. This antiquary is "disposed to believe that no part of the present *church* is of Aldred's building, or even stands on the same site ‡ with it, but that abbot Serlo in strict language raised it *a fundamentis*. At the same time, it is probable that the present library, without the additional part on the west, and treasury on the east site of the cloister, were erected in the time of Aldred. The former was anciently used as the chapter-house to the abbey, and was certainly standing in 1085, if, as it is asserted, Walter de Lucy, who attended the conqueror, was buried there in that year." This conclusion is drawn from the following four reasons ;

* William Malvern, alias Parker, was then abbot ; he and thirty-four monks subscribed to the king's supremacy ; Malvern and Parker being the same, and not different persons, as alleged by Atkyns, there were only thirty-two abbots. Parker "compiled a compendious history of this abbey in 1524, which is printed in Robert of Gloucester's Chronicle, he repaired the abbey buildings, and built the chapel, in which his intended monument is to be seen." *Rudge.*

† Besides the priories of Evias and Kelpeck, St. Peter's abbey had four other cells subordinate to it, viz. the priory of St. Cuthlac or Guthlac, which at the dissolution was valued at 12*l.* 3*s.* 3*d.* annually , the Benedictine priory of Ewenny or Gwenny, Glamorganshire, valued at 78*l.* 8*d.* Stanley, St. Leonard's, Gloucestershire, valued at 71*l.* 6*s.* 8*d.* ; and Bromfield, county of Salop, worth 77*l.* 18*s.* 3*d.* per annum. The abbots had eight country houses—the Vineyard, near the city, afterwards occupied by the bishops till the rebellion, when it was demolished ; at Hartpury, Prinknersh or Prenknesse, Newnham, Highnam, Standish, &c. At Thornbury, Frowcester, and Bromfield they had manors.

‡ "It is perhaps difficult to determine the exact spot where the old building of Aldred stood ; but it seems not improbable that the principal western entrance to that or the monastery, was through the fine Saxon arch leading from the front of the deanery into the great cloisters, parallel with the present choir [nave]. This idea is somewhat confirmed by the opinion of Furney, that archbishop Aldred's church stood on part of what is now called the *Grove*." Rudge. *Glouc.* p. 282.

(h)

first, Florence of Worcester, after mentioning the dedication of the church at Gloucester, by bishop Sampson, Gundulf and Harvey states that "abbot Serlo built it *from* the *foundation*;" but this expression is so often used where it is known that only repairs took place, and as even a new buttress or other basement appendage must have a foundation, no conclusive or valid argument can be derived from it. The second is, that "the church begun in 1089, was eleven years in building, which was a long period, if the nave and undercroft, or the whole building from the altar to the last pillar but one of the nave, remained entire after the demolition occasioned by fire in 1088." To appreciate this argument, which is the only one deserving the name, we must estimate the quantity of labour necessary to produce such a fabric, and then we can judge of the time. If the number of artisans in the eleventh century did not exceed one fourth of those in the nineteenth, and that a man in that age could not execute four times the quantity of work of a man in the present day, we need not be surprised that eleven years elapsed in only *repairing* such a noble structure, especially when we know that the revenues of the abbey were greatly reduced, and that the archbishop of York restored a part of its estates only in 1095. Upon the whole, then, even were it true, that Wolstan built Worcester cathedral in five years *, we cannot attach great importance to this argument, which is controverted by so much external and internal evidence. The third position is founded on a modern hypothesis which rests only on tradition, and is tolerated merely by men's indolence and disinclination to reflect and reason. It assumes as a fact, that the circular ornamented arches of the Saxon age belong to the Normans, and infers very justly, that "it can hardly be supposed that the Norman style would be so fully adapted at Gloucester, even before the king himself had set the example at Westminster." This allegation however vanishes, when we consider that the style of ornamented circular arches prevailed over the greater part of the whole world from the first ages of the Christian church to the eleventh century, and that the pointed style, since called Gothic †, equally prevailed more or less generally from the ninth century to the revival of learning. These unequivocal facts, attested by the unanimous voice of European history, should enlighten and correct the suggestions of national vanity, and assuage the animal violence of irrational controversies about Saxon, Norman, Gothic, and English architecture. The fourth and last ground of our antiquary's belief is stated in a sceptical question, re-

* Green, as cited by Mr. Rudge.

† It was also called Norman, shortly after the Reformation. See Graphic. and Historical Description of Peterburgh.

specting what part of the building belongs to Serlo. It is "evident, he adds, from all historical writings, that a great deal, if not the whole, arose under his patronage, and the dedication (more properly *consecration*), of the new church built by him is expressly recorded." But the conclusions of the Rev. Mr. Dallaway, whose comparisons are more correct in proportion as his views are more extensive, than most of the irritable disputants about imaginary styles, remain unshaken by the above arguments. The question, however, so pointedly asked by the Rev. Mr. Rudge is explicitly answered by the council of the Society of Antiquaries, in their account of our cathedral.

"It is certain, observe these antiquaries, that the cathedral of St. Peter was first built by Aldred, bishop of Worcester, and by him finished and consecrated in 1058. The church is said to have been entirely burnt down in 1088, and rebuilt by abbot Serlo. *There is strong reason, however, to believe that this account is exaggerated* *. The crypt under the choir, and the remaining part of the choir itself, bear marks of high antiquity; and the nave, which is stated to have been rebuilt at the same time, and which does not appear to have been by any subsequent abbot re-edified, is of a very different style from that of the choir. It therefore seems most probable that the crypt and the Saxon part of its superstructure, are of the original church built by Aldred; and they are of a design extremely beautiful as well as singular. The nave up to the vaulting is next in antiquity to the Saxon choir, and may fairly be ascribed to Serlo." We agree, however, with Mr. Dallaway in believing that it is probably more than he really built from the foundation, in the modern sense of the term. This part still retains something of its original character, its simple grandeur and impressive sublimity. On entering at the west door

> "The arch'd and ponderous roof,
> By its own weight made stedfast and immovcable,
> Looking tranquillity;"

the long succession of massy and lofty columns †, great and small circular arches and ascending vault ‡, were admirably adapted to induce

* Whoever minutely examines the works of our ancient writers, after the Norman invasion, must soon perceive numerous traces of Norman gasconade, and occasionally absolute fiction, which deceived even the best disposed authors, in the 14th and 15th centuries.

† Similar ones are "scarcely to be found in any other church in this country, except the conventual church of Tewkesbury. The side aisles are, by this unusual elevation of the columns much higher than is common in Saxon churches; and the space between the arches turned over the column, and the windows of the nave, commonly called the triforium, is much less than usual. The roof of the side aisles is of course very flat; and must from the first have been covered with lead." The antiquaries express their doubt, that this mode is not "so agreeable to the eye;" but it is evidently favourable to sublimity, and gives the aisles their proper appearance of being an integral and proportionate part of the building, and not like mean shades or cloisters attached to the walls of a lofty edifice. It may also be remarked, that the circular style admits of flatter roofs than the pointed.

‡ "The vault," says Rudge, "was finished in 1242, and consists of arches but little ornamented, except in the keystones, which are richly sculptured. At the same time were put in the clerestory windows, pointed, and finished on the outside with canopies, which were not in-

grateful feelings of reverence and veneration. Here the difference between the circular and the pointed style of building is immediately felt; the former awaking the most exalted feelings of pleasure, the latter only exciting our admiration and astonishment. This effect is acknowledged even by the council of antiquaries; and it seems a natural consequence of an inherent preference of circular to angular forms. It is also felt in beholding the eastern termination of the choir; this, however, "is rather elliptical than semicircular, which is uncommon*." Three small chapels projected from this curved part; the two lateral ones remain in their original form both inside and outside; the central one ranging with the choir was removed to make an entrance to the lady chapel. In the crypt † or undercroft these chapels remain entire. The aisle surrounding the choir has nothing peculiar, but above this aisle occurs the great and singular curiosity of this edifice, the *whispering gallery* ‡. "The side aisles and eastern chapels, introduced till the latter end of the 12th or early in the 13th century." "The nave originally extended westward, about ten feet and a half beyond the last circular pillars; the remaining part, as it now appears, was built in 1422, by abbot Morwent. (The council of antiquaries ascribe it to Horton, 1377.) The two pillars which support this new structure differ much in style from the others, being lighter and more ornamented. It is obvious that the connecting arch between the modern and ancient pillars was originally semicircular, but on this occasion altered to the pointed form. The north aisle appears, by the form of the windows, to be coeval with Serlo's building. The south porch and doorway (plate 7.) were built at the same time with the west door, when the tabernacle ornament was also added to the door (plate 4.) leading to the cloisters." The south aisle was rebuilt by abbot Thokey, or Chokey, in 1318. "The external elevation of this aisle cannot be surpassed in lightness and richness of decoration. The buttresses, with the canopies and pedestals for statues, are peculiarly beautiful; and the form of the windows, and design of their tracery and enrichments, render this part of the building a model of the purest style of the pointed architecture." *Account*, &c. published by the Society of Antiquaries, 1807.

* Prior to the Norman invasion, almost all our churches had a circular east end, a form which then prevailed, and still prevails in other Christian countries, but which was totally abandoned by the Normans. This deviation was perhaps rather the consequence of the pointed style, which seems not to harmonize so well with circular parts, than of any premeditated design.

† "This substruction has no appearance of workmanship anterior to the upper building. The arches are semicircular and the pillars round; the vaulting is strong, plain, and unornamented; the form corresponds with the building above, the pillars of which exactly rest on the centre of the pillars below, and are supported by them; there is also an equal number of chapels, and the dimensions of the whole are similar, except in the trifling variation produced by the greater width of the exterior walls. On one of the arches is an indented zig-zag moulding; in one of the chapels is a receptacle for holy water, and a colonnade resembling that which is seen over the arches in the nave of the cathedral. The bones which are collected from the opening of graves and vaults in various parts of the cathedral are now deposited here, and hence it is denominated the bone-house. The entrance is by a door near the north-east angle of the south transept." *Rudge*.

‡ This singular structure, or gallery of communication, connects the upper aisles of the choir, passing between the great east window and the western window of the Lady chapel, without touching either; part of which is seen on the outside, in plate 1, situate in the angle of the north-east aisle and Lady chapel. It has "the property of transmitting sound along its walls, in a very extraordinary degree. The lowest whisper, if the mouth be applied close to the wall, the lightest scratch with a pin on the stone, is distinctly heard from one end of the gallery to the other. To what circumstance this singular property is owing it is not easy to determine. The masonry, though good, is not remarkably smooth; and in the eastern wall, along which the sound appears to run the strongest, there are three perforations, one of which is a door leading to a small chapel over the entry to the Lady chapel. The thinness of the walls, and the suspension of the gallery, as it were in the air, may tend to render it so sonorous. Whatever be the cause, the effect is most curious, and ought not to be passed over unmentioned, though rather belonging to the province of the philosopher, than the architect or antiquary." This

cluding the crypts, are three stories high, and all vaulted; the upper range of chapels surrounding the choir is perhaps not to be met with in any other church in Europe. The architectural effect of this upper tier of well lighted chapels from the choir, into which they opened by noble semicircular arches, must have been so rich, the light and shade so varied, and the perspective so full, without confusion, that splendid and elaborate as the tracery is, which, to use Mr. Warton's expressive words, is 'thrown over them like a web of embroidery,' we may, perhaps, be allowed still to regret the majestic simplicity of the original Saxon design, and that the expanse of the magnificent double arcades of the original structure is shut up and reduced to the chapel-like form which the choir now wears." This alteration was probably begun by abbot Horton, to whom has also been ascribed the erection of the part, about 1360*, at the west end of the church; but as so great a work, observes the council of antiquaries, "could not be completed in a short period, the whole style of finishing the choir seems somewhat later, and more nearly resembling that of the cloisters built in 1400. Mr. Dallaway is of opinion that it was finished by abbot Boyfield about 1380, and the internal evidence confirms this supposition. The great elevation of the vault, the richness of its design, the elaborate tracery which covers the walls, and the vast expanse of its eastern window †, render this choir an almost unrivalled specimen of the florid style of architecture. The design of the eastern window is, perhaps quite singular, and was probably owing to the necessity or convenience of founding the new work on the solid basis of the old Saxon substructions. Of this the architect has however made a most ingenious use. The fan-like expansion of the two eastern compartments of the side walls, and the bowed form of the east window itself, are extremely beautiful, and give a peculiar air of lightness and space to the termination of the church."

The choir is entered from the nave by passing a modern and very discordant screen, over which is the organ loft, and organ which considerably impairs the general *vista*. On each side of the choir are thirty-one

gallery, or passage, is seventy-five feet long, about three broad, and eight high within, and forms fully half an ellipsis. On the centre of the passage wall are inscribed:

"Doubt not but God, who sits on high,
Thy secret prayers can hear,
When a dead wall thus cunningly
Conveys soft whispers to the ear."

* The council, or committee of Antiquaries date the erection of the west front in 1377; but Mr. J. Carter, in his description of the plates in the same work, makes it 1487.

† This is justly deemed one of the largest windows in England; the glass occupies a space of seventy-eight feet ten inches, by thirty-five feet and a half. "The arch has three chief divisions, or mullions, terminating elliptically, the middle of which includes seven tiers of stained glass now extremely decayed and mutilated. This window was put up in the time of Edward III. when stained glass was more frequent and excellent than at any other period, and the price was two shillings per square foot, so that it originally cost 139*l.* 18*s.*" *Dallaway.*

richly wrought stalls, which harmonise with the indefinitely diversified tracery of the ceiling *. The presbytery or chancel is entered by a flight of steps, and the high altar is raised three steps higher, the pavement before it consists of glazed bricks, containing arms, legends, and wreaths. Many of these have lately been brought from different parts of the church and disposed in the present order by the good taste and skill of S. Lysons, esq. In 1807, its modern wainscot screen was removed, and a neat appropriate altar of stone erected in its place †. This judicious change was effected under the direction of Dr. Luxmore, then our dean, now bishop of Hereford. "On the south side of the altar are four subsellias, the canopy of which have a flat entablature of intagliated tracery. Upon the architecture is carved a wand entwined with a ribbon, and at each end T. O. Above this the tabernacle work is continued with several lancet apertures, through which the relics were formerly exhibited." In the cieling directly over the high altar are figures representing musicians playing on various instruments, which are easily distinguished by the naked eye.

The south end of the transept is admitted to be of great antiquity, and coeval with the original building, still retaining much of its "Saxon form." Its interior was modernized about 1330 by abbot Wigmore; on its south side is a blank door, ornamented with two guardian statues; in the south-west angle is the door which leads to the tower and the galleries ‡ which surround the choir. The north end of the transept is generally believed to be the work of Horton about 1370. On its north side is "a building which is clearly additional and subsequent in date;" it is separated from the transept by wooden gratings, which perhaps suggested the otherwise improbable conjecture that it was designed as a prison for refractory monks. As it bears abbot Parker's arms, it has hence been ascribed to him, and was probably designed as a place for preserving some of the larger and more valuable furniture of the altars. It is now a vestry for the lay clerks and singing boys. The chapel of our lady or the Virgin Mary is a

* Over the western arch, which rises above the roof of the nave, is contrived a window which enlightens the higher part of the choir, and as the sun declines after noon, throws a splendid glare on the fretted vault. In this window was a blasphemous picture of the Trinity, which had been overlooked till Dr. Fowler, then a prebendary, afterwards bishop, instigated its removal, by an order of Chapter 1679." *Rudge.*

† In 1782 the usual mode of service was altered, and the prayers read instead of being chaunted; this unnecessary change was disliked by many daily attendants at public worship, and the original service was at length restored by Dr. Luxmore, and is retained and encouraged by the refined taste and scientific arrangements of the present dean.

‡ In the first gallery is a curious painting of the *Last Judgment*, which was discovered some years ago behind the wainscotting in the nave, when the seats were removed. It is supposed to have been an altar-piece, and conccaled at the Reformation; but the building wherein the blessed are represented as standing, and which seems to represent the New Jerusalem, is of Grecian architecture, and therefore of more modern date. Rudge assigns it to a period when popery regained a short-lived triumph under Mary, or when protestantism was completely established;

curious and elegant addition * to the church. It ranges with the choir, from the eastern aisle of which it is entered under an obtuse arch and finely-wrought screen, over which is the whispering gallery; its richly-coloured eastern window, with the figures of Our Saviour and thirty-seven kings, prelates, and abbots, immediately catch the eye of the spectator. The altar-piece is of stucco, and is said to conceal an altar of the finest tabernacle work, decorated with a row of canopies, similar to the side stalls. On the south side of the altar are three seats for the officiating priests, over which are the most exquisitely finished canopies; the piscina is very perfect, on a beautiful pedestal. There are two chapels or chantries, one over another, on each side of this building, which are all highly ornamented with rosettes, flowers, and scrolls. The floor is paved with glazed tiles, which are now much mutilated or destroyed by grave-stones. In 1224 Ralph de Willinton and Olympias his wife, erected a chapel to the choir, and gave lands worth £8 : 7 a year for two *foreign* priests to pray their souls and those of their friends out of purgatory. The abbey having agreed to keep this structure in repair, it was entirely taken down, and the present chapel rebuilt by abbots Stanley and Farleigh, between 1457 and 1498.

Having surveyed the inside of this sacred edifice, we naturally return to the south porch, or chief entrance; this elegant structure was erected by Morwent in 1422. The next object of admiration is the magnificent tower †, which, says Dallaway, was "completed only a few years before the suppression of the abbey, under the direction of Robert Tulley (one of the monks, and afterwards bishop of St. David's), to whom that charge had been bequeathed by abbot Seabroke, who died in 1457." The design, observes Mr. J. Carter, "is grand, finely proportioned ‡, and full of rich work, in angular buttresses,

in either case the victorious party, but most likely the former, might express their zeal by this fanciful representation of their opponent's condemnation. It is said that two pictures were finished in Wigmore's time, one for his chapel, the other for the high altar, which Fosbrooke supposes to be the present; at that period, however, the pointed arch only was used, and such might be expected in the painting. *Rudge.*

* Although the Lady-chapel is in its lower story attached to the eastern aisle of the choir, yet in the upper part there is a space between it and the choir itself. This transept-like part nearly hides the fourth window, the heads of which are similar to those of the choir. "Extreme ingenuity is displayed in this union of the chapel with the church. The light of the great eastern window is scarcely at all obscured by the building, though so close to it; and the line of junction, which is in one of its transverse mullions, is almost imperceptible from within the choir."

† The council of the Society of Antiquaries express themselves somewhat contrary to the opinion of their draughtsmen, and involve themselves in a question of taste, on principles which are quite as difficult to apply as to conceive.

‡ On the first floor of the tower, directly over the centre of the choir-vault, is the great bell, which weighs 6500 pounds; its exact age is not known, but it must be older than the vaulting of the choir, as it is five feet ten inches wide at the mouth, and the star-hole, through which the bells are taken down or up, is only five feet. In the loft above is a peal of eight bells. The view from the top of this tower has been long celebrated as one of the richest and finest in the records of rural beauty.

compartments, sweeping pediments to the windows, &c. The open parapets and turrets are peculiarly beautiful. On each side of the tower, and partly worked into the walls of the transepts, are flying buttresses; these, with segments of pointed arches at the rise of the tower, serve as proper aids and bearings to so vast a superstructure. Against the two angular buttresses are other flying buttresses, judged necessary to come in aid of the general constructure." Passing to the north * side of the cathedral, the admirable cloisters arrest the attention of the spectator; they were "began by abbot Horton and finished by abbot Frowcester in 1390," and are justly esteemed "the most elegant and perfect of the kind in England."

Thus far we have traced the origin and progress of St. Peter's abbey to the final completion of all its buildings; and lastly to its dissolution and erection into the see † of a bishop by Henry VIII. Dr. J. Wakeman, king's chaplain, last abbot of Tewkesbury, and one of the inspectors of the English translation of the New Testament, was consecrated first bishop on Sept. 20, 1541. By Edward VI. the bishopric was united to Worcester; but restored again by Mary. The present diocese comprehends an archdeaconry, forty deanries, and 307 parishes. Dr. Hooper was our second bishop, and was translated to Worcester during the time his see was dissolved, and by bloody Mary and her sanguinary instruments, the papal bishops, Gardiner and Bonner, was burned ‡ at a stake in Gloucester, near St. Mary's Nap,

* The council of Antiquaries are also perplexed to find a reason why the cloisters and claustral buildings are all on the north side of the church instead of being on the south, for the "advantage both of shelter and sunshine." They observe that the chapter-houses at York and Lincoln are on the north, but the cathedrals there were not conventual churches. They forgot, however, that Christ-church, Canterbury, is exactly similar to our cathedral in this respect, and that it was a conventual edifice. In fact, this mode of raising the claustral buildings on the north side of the church proves the place to be of great antiquity, and that the model was mechanically adopted from warm climates, before experience had taught the propriety of modulating it to colder ones. Archbishop Theodore, the Cilician, having presided both at Canterbury and Gloucester when these edifices were founded, perhaps suggested this plan, which was accordingly retained to the present day.

† The charter of foundation, given at Westminster September 3, An. Reg. 33, erects and establishes a cathedral church of one bishop, one dean, a presbyter, six prebendaries presbyters, unalterably to continue and endure; to be for ever a cathedral church and see episcopal, and the whole town of Glocester to be for ever a city." Mr. Jennyns, "to be the first dean, and to possess the first place of dignity next to the bishop. Nich. Wrotton (afterwards dean of Canterbury) archdeacon of Gloucester, the second place; Rich. Browne, clerk, to be first prebend, Hy. Fullis second, J. Rodley third, Jas. Vaughan fourth, Edw. Bennet fifth, and J. Huntley sixth." At the restoration they were reduced to the minor canons.

‡ When "he was chained, and before the fire was lighted, a pardon, on condition of his recanting, was placed on a stool before him; but he was inflexible, and having, with invincible patience, bore the most exquisite tortures for more than three quarters of an hour, he expired about the sixtieth year of his age." He "was a man of eminent learning, exemplary piety, unblemished morals, and of most extensive charity." To the immortal honour of the citizens, however, they were very far from enjoying such barbarities; and they evinced something of the same humanity which judge Powell exercised at the beginning of the 18th century. This distinguished judge tried Jane Wenham for witchcraft, in the king's bench; her prosecutors swore she could fly:—"Prisoner, can you fly?"—"Yes, my lord."—"Well, then, you may; there is no law against flying."—She lost her character but saved her life, for he would not convict even on confession.

on the 9th of Feb. 1554-5. At the accession of Elizabeth a new order of prelates arose; and from Dr. Cheyney to Dr. Huntingford, our see can boast of a succession of bishops whose learning, talents, and virtues are permanent memorials of the practical blessings of the reformation. The contemplation of such characters will always furnish inexhaustible sources of pleasure to the philanthropist and Christian, while that of a Warburton, a Hallifax, and a Huntingford, commands the most respectful deference. Nor have our deans and archdeacons been less distinguished than our bishops; Dr. Thomas Hyde, one "of the greatest orientialists that any age or nation ever produced;" Dr. Hurd, afterwards bishop of Worcester; Dr. T. Cowper, the learned Dr. R. Field; the oracle of enlightened statesmen, Dr. Josiah Tucker; Dr. Joseph White, the orientalist and Bampton lecturer; the intellectual Cudworth; Dr. Wm. Adams, the beneficent friend of Dr. Johnson; and many others well known in the annals of science and literature. Our city has also just reason to be proud of having produced such men as A. Horne. W. Crowley, Miles Smith, T. Gregory, the worthy judge, sir J. Powell, and the late amiable archbishop Moore.

DIMENSIONS OF THE CATHEDRAL.

External LENGTH from buttress to buttress 423 feet; of the transept do. 147. Total *internal* LENGTH 400 feet; of the nave 174 feet; choir 140; our lady's chapel 92:1; and of the north and south end of transept each 64. BREADTH of the nave 41:2; of the north aisle 20:10; of the south 22; of the choir 34:6; of the lady's chapel 26:4; and of the transept 37:6. HEIGHT of the nave 67:7; of the aisles 40:6; of the choir 80; and of the lady chapel 46:6; of the south end of the transept 86 feet; north end 78; of the tower to the leads 176, thence to the top of the spires 49=225. The cloisters form a quadrangle of 146 by 145 feet; they are 19 feet broad and 18:6 high. In the north side of the south cloister are 30 recesses, in which tradition says the monks sat and transcribed MSS. The library is 72:9 long, 33:8 broad, and 31:6 high.

DESCRIPTION OF THE PLATES.

Plate 1. This view is from the garden of the Rev. Dr. Mitchell, one of the prebendaries; it shews the Tower, North Transept Choir, and Lady Chapel; the latter appears united to the choir by the whispering gallery, an arcade of small round-headed arches.

Plate 2, Represents part of the Cloisters and North Transept; in the centre of the view over the Cloisters, appears the Record Room or Treasury; east of it is the present Chapter House, and on the north is the library.

Plate 3. The West Front, which is finely adorned with buttresses and pinnacles; under the great window is an open gallery; in the distance is seen part of the Deanery, and some Saxon structures. King James resided here during his visit to Gloucester; and in "the afternoon of the day after his arrival touched 103 persons for the king's evil in the lady chapel."

Plate 4. A Door in the north aisle of the nave, which affords an interesting perspective view of the Western Cloister. Over this door it is said there was formerly a painting of the Twelve Apostles. The window at the extremity of the vista is of stained glass, and occupies the place where formerly was the gate leading to the refectory.

Plate 5. The Monument of Osric, the reputed founder of the cathedral; he is represented with a model of the church, a lion couchant at his feet.

Plate 6. The Garden-front of the Bishop's Palace; a picturesque view, the tower of the cathedral appearing in the distance. The new front was built by bishop Benson, who also placed the stained glass descriptive of the resurrection in the east window of the chapel. The hall is a large room, with a window occupying nearly the whole of the north end; over the fireplace is a marble tablet, to commemorate the visit of their Majesties here in 1788.

Plate 7. The South Porch or principal Entrance, with part of the Nave and Aisle; in the distance is the Tower of St. Mary's Church.

Plate 8, Shews part of the Nave, the Screen, and a distant View of the Choir; above the screen is seen an elegant open Arch, which supports the groining of the roof in crossing the transept.

Engd by Storer from a Drawing by H. Storer

Pl.I.

Gloucester Cathedral, from the S.E.

To the Revd John Plumptre, D.D.
Dean of Gloucester this Plate is
Respectfully inscribed by his
Obliged humble Servt J. Storer.

Drawn & Engd by J. Storer

Pl 2.

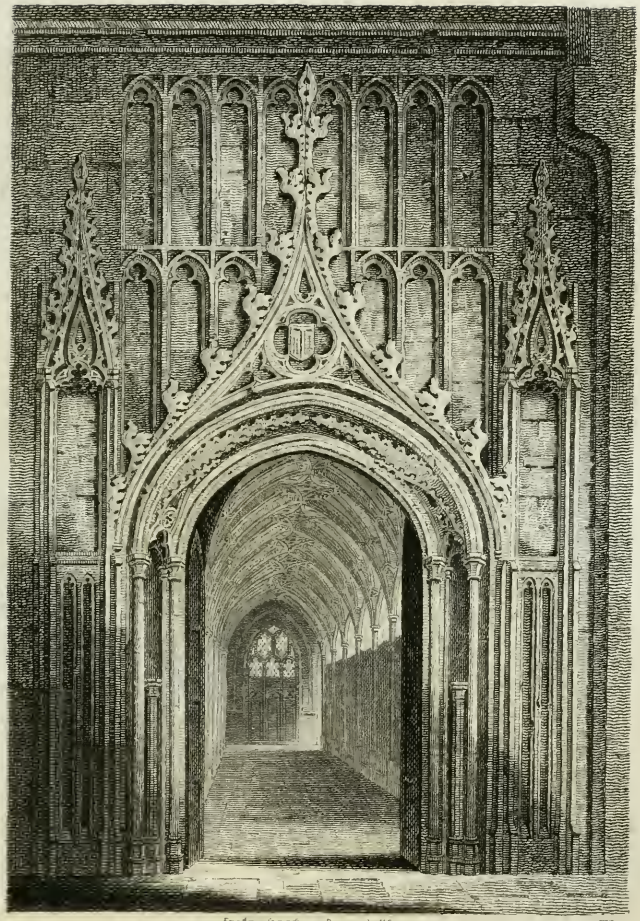
N. Transept, from the Cloysters, Gloucester Cathedral.

Published Dec.r 1, 1814 by Sherwood Neely & Jones Paternoster Row

Engd by J. Storer from a Drawing by H. Storer Pl. 5

W. Front, Gloucester Cathedral.

Published Dec. 1 1814 by Sherwood Neely & Jones Paternoster Row

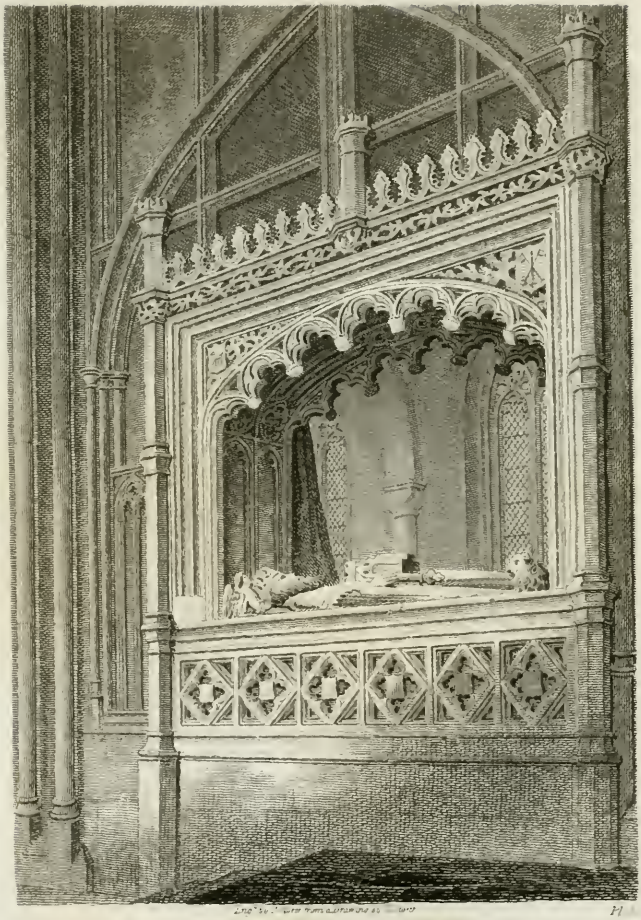


Engᵈ etc. Storer from a Drawing by H. Storer

Pl. 4

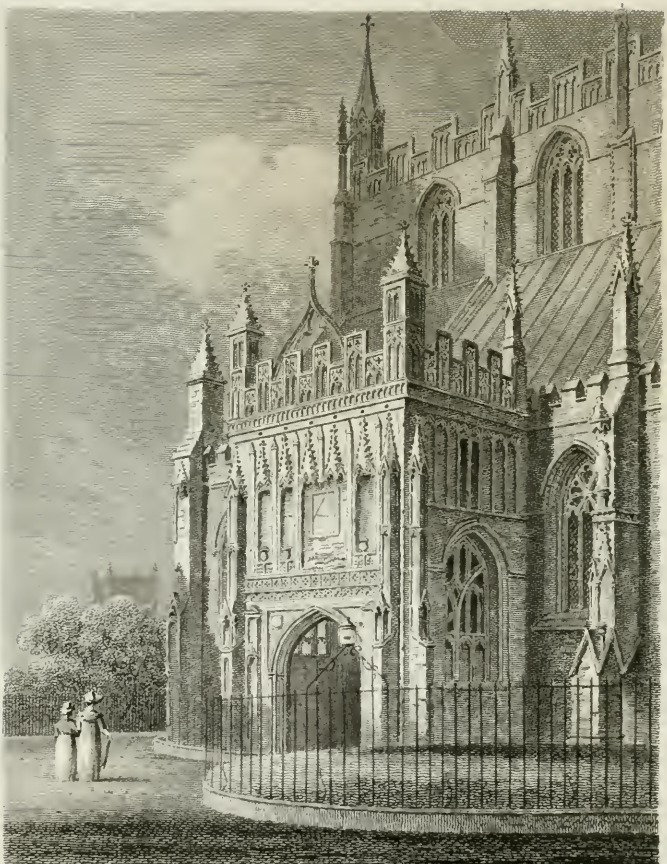
Door in the Nave, Gloucester Cathedral.

Published Dec.ʳ 1813 by Sherwood & Neely & Jones Paternoster Row



Osric's Tomb, Gloucester Cathedral

The Bishops Palace Gloucester.

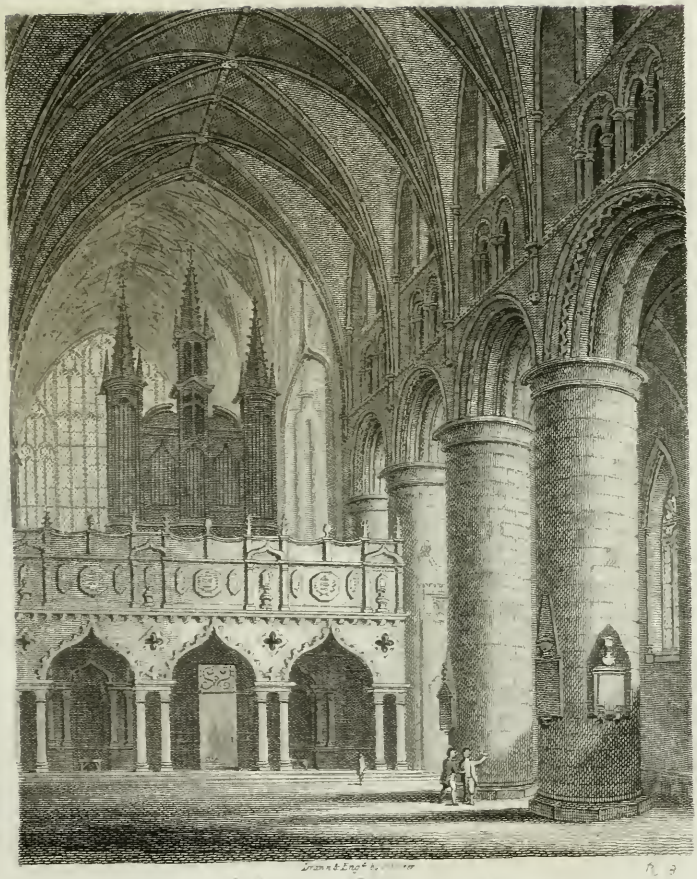


Drawn & Engd by [illegible]

Pl 7

S. Porch, Glocester Cathedral.

Published Jan. [illegible] by [illegible] Rees & Jones Paternoster Row



Drawn & Engd by [illegible]

R. B

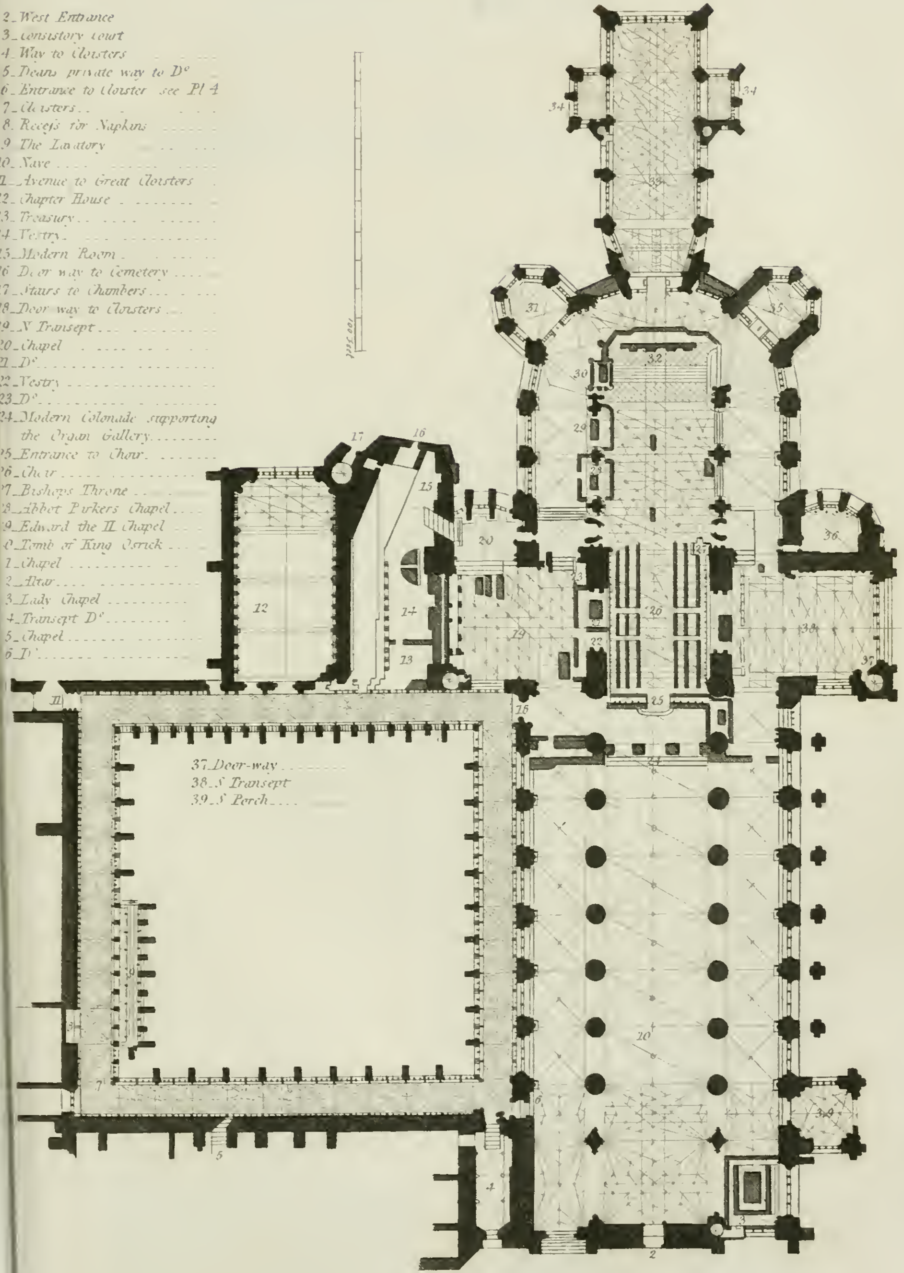
Glocester Cathedral

To the Rt. Revd. George Isaac Huntingford D.D.
Lord Bishop of Glocester This Plate
Is most respectfully inscribed
By his Lordships [illegible]

Published [illegible]

GLOCESTER CATHEDRAL.

2_West Entrance
3_Consistory court
4_Way to Cloisters
5_Deans private way to Dº
6_Entrance to Cloister see Pl 4
7_Cloisters
8_Recess for Napkins
9_The Lavatory
10_Nave
11_Avenue to Great Cloisters
12_Chapter House
13_Treasury
14_Vestry
15_Modern Room
16_Door way to Cemetery
17_Stairs to Chambers
18_Door way to Cloisters
19_N Transept
20_Chapel
21_Dº
22_Vestry
23_Dº
24_Modern Colonade supporting the Organ Gallery
25_Entrance to Choir
26_Choir
27_Bishops Throne
28_Abbot Parkers Chapel
29_Edward the II Chapel
30_Tomb of King Osrick
31_Chapel
32_Altar
33_Lady Chapel
34_Transept Dº
35_Chapel
36_Dº
37_Door-way
38_S Transept
39_S Porch



by J Hardwick

Published Oct 1 1815 by Sherwood Neely &

HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Hereford.

THE city and see of Hereford are of much greater antiquity than any existing history concerning them. Even the original name * of this centre of "the garden of England" is matter of conjecture: it is not distinctly recorded in the annals of Roman usurpation, and there is every reason to believe, that it is one of the very few bishoprics which have descended almost without interruption, from the first establishment of Christianity in our island till the present day. Heylin considered it the most ancient in England; and it is "so neare to Wales, that it hath bred doubt in Paulus Jovius and some other, whether it ought to be accompted parcel of the same or within Ingland. But it is well inoughe understand to us that dwell in Inglande, that theare be but four bishops sees in Wales, whereof Hereford is none." The accurate archbishop Usher observes, that the see of Hereford was originally subject to the archbishop of Caerleon, afterwards of St. David's in 544, and that a bishop of Hereford was one of the seven British prelates that attended the ecclesiastical meeting, summoned by Augustin of Canterbury, on the borders of the West Saxon kingdom in 601.

In a synod held at Heortford in 673, by archbishop Theodore, it was decreed that the Mercian dominions should be divided into several new dioceses †, and Putta, bishop of Rochester, was translated to Hereford in 676; a few years after, Worcester, Lichfield, and Leicester, respectively received prelates. By the erection of Worcester into a see, the diocess of Hereford was somewhat curtailed. From this period the

* Camden says, it was called *Trefawidd*, i. e. Beech-tree town, and *Henffordd*, i. e. Old Way; and Gough, addit. to Brit. ii. p. 451. alleges that the Saxons hence gave it the present name, which signifies, *Ford of an army*. Lambarde and others state, that the Saxons also called it *Ferlega*, from its abundance of fern; the name indicative of its being contiguous to a ford, seems the most probable.

† "Crescente, observes the erudite Wharton, indies fidelium numero consultum videbatur Theodoro et Episcopis in synodo *Herudfordensi* anno 673 coactis, ut plures episcopi instituerentur, præcipue in Merciorum provincia; quæ dimidian fere Angliam tunc temporis complexa, unico Episcopo subdebatur. Huic decreto Winfridus Ceddæ successor, qui diocesin suam immensam mutilari noluit, refragatus, a Theodoro depositus est anno 675. Sexulfus igitur, qui Winfridum excepit, ut Theodorem morem gereret, Episcopalem Sedem apud Herefordiam instituit anno 676; et institutæ præfuit Puttam, cui tantillam diocesis suæ partem largitus est."

ecclesiastical government of our see became virtually Saxon, and from Putta the regular series of prelates is preserved. "The great antiquity of our see (observes the judicious author of the Hereford Guide) is further confirmed by adverting to the present state of the diocess; the river Severn, which was its boundary before the conversion of the Saxons to Christianity, being from Ribbesford to Montgomery, upwards of sixty miles, its north-eastern boundary at this very day, and thereby making it comprehend a great part of Shropshire and Worcestershire." But notwithstanding this high antiquity, the circumstance of the church becoming a burial-place of the murdered Ethelbert, king of the East Angles, first brought it into general notice in Christendom. The event is variously related, and perhaps is no less grossly misrepresented. It is said, that king Offa, who "was born lame, deaf, and blind, which continued till he arrived at manhood;" having agreed on conditions of marriage between his daughter Alfrida and Ethelbert, invited the king to his palace*, where his queen Quendrida is represented as obtaining her lord's approbation to murder their royal guest, by means of a bottomless chair in his bed-chamber, through which he fell into a vault. One Wintabert, is said to be the perpetrator of this horrid deed; but why it is attributed to the maternal ambition of Quendrida to gain a kingdom for her son, and deprive her daughter of one and of a husband also, remains for the monks to explain. The king's body, by order of Offa, was "privately buried at Marden, where a well is said to have miraculously sprung up, to this day called *St. Ethelbert's Well*." † The corpse was soon afterwards removed to the cathedral or minster church of Hereford, and Offa gave as penance, large presents to the canons, then termed the presbytery of Marden, which the dean and chapter now enjoy; he also raised a sumptuous tomb to the memory of the deceased, went a pilgrimage to Rome, and afterwards built the abbey of St. Alban's, while his queen, to close the drama, expired miserable in three months; her son, a virtuous youth, died prematurely; and her daughter in sorrow, became a nun of Croyland.

The death of Ethelbert occurred about 792, and the powerful Offa, the builder of the immense dyke which bears his name, determined to distinguish himself in ecclesiastical as well as military affairs,

* Of South Town, or Sutton, now called Sutton Walls, about three miles north of our city. It is situated on the top of a hill, and is nearly enveloped with a rampart. There is a low place in the middle, still called the cellar, or Offa's cellar; and some years ago, on accidentally digging there, a silver ring was found of an antique form.

† There is a spring or well near the site of the castle of Hereford and not far from the cathedral, which still bears the name of this prince, and is said to have effected formerly many wonderful cures; the place is still visited by persons afflicted with ulcers and sores, to which the washing is often very salutary. The belief, however, in its miraculous powers has not yet totally vanished.

raised the see of Lichfield into an archbishopric, withdrew it from Canterbury, and gave it jurisdiction over Hereford and all the other dioceses in Mercia. On his death, about fourteen years after, the see of Lichfield and its dependants reverted to their former metropolitan. Our church, however, had now obtained the true philosopher's stone, the body of a well-disposed king, whom superstition and avarice had converted into a martyr and a saint! The royal corpse, or rather the the tomb which covered it, had begun to perform miracles, and multitudes daily hurried to present their superfluous wealth on this sacred shrine. The fame* of this wonder-working dead king had attracted general attention, and Milfred, a Mercian king under Egbert, about 825, either greatly augmented or totally rebuilt the cathedral with stone, *structura lapidea.* The new building was magnificent, and as the poor Welsh were then obliged to pay an annual tribute of 20lbs. weight of gold and 300lbs. of silver, we may believe that the church was very rich. It fell to decay, however, in less than two centuries, and was rebuilt by bishop Ethelstan or Athelstan, who filled the see from 1012 to 1055, being blind the last thirteen years of his life. The same or following year, "Algar, the earle of Chester (adjoyninge to him Gryffyth, prince of Wales) sore spoiled the monastery with fire †, as he did the towne also, what tyme has was banished by Edward the Confessour, for vehement suspicion of treason. But Edward sent earl Harold ‡ (and after kinge) thyther, which puttinge them to flight, new fensed and dyched the towne about." The see remained vacant during four years, and was governed by the bishop of Worcester, till Walter de Lotharingus was consecrated by the pope in 1060; this prelate, on the authority of Malmesbury, who moralizes on superannuated lust, is said to have been "slaine by a woman whom he soughte with violence to abuse." The circumstance of the cathedral remaining in ruins till Robert Losing came to the see, somewhat sanctions this story, or at

* Edwin, a powerful Saxon, having persuaded himself that Ethelbert cured him of a palsy, in return gave his church the manor of Ledbury.

† A determined resistance was made to the Welsh, but when the town was entered by the enemy, the principal inhabitants sought refuge in the cathedral, with the bishop Leofgar and canons. But neither the sacredness of the place, nor the supplications of the bishop and earl Agelnoth to spare the effusion of blood, availed, the cathedral was forcibly entered and plundered, and some accounts say, that the bishop, canons, men, women and children, were put to the sword; while others state, that this prelate, only three months in his see, and since made a saint, was the only person spared; he was carried off, exposed to the most cruel tortures, and finally put to death at Glasbury, Brecknockshire. The booty was spent in drunkenness and debauchery.

‡ "In the tyme of Edwarde the Confessour, Harold, and Tosty his brother, in the sight of the kinge at Wyndsore, and forgetting the presence of the prince, layde theire handes eche upon other, wheare Tosty perceyvinge that the kinge favoured his brother more than him, went to this towne (Hereford) wheare Harold had laied in great provision of drinkes, and sleinge the men and quarteringe theim, put into every vessel a head, an arme, or a legge, and sent worde to the kinge that he should finde his vitaile poudered whensoever he came. Whereat the kinge, justly displeased, banished him the realme."

least proves Walter's neglect of duty *. Lozing, like his predecessor, a native of Lorraine, was consecrated in 1079, and soon afterwards commenced building a new cathedral, avowedly not in the supposed mode of the Normans; but according to the plan, it is said, of that at Aken, now Aix-la chapelle, said to be erected by Charlemagne †; he lived not to finish his church, which was completed by his successor Raynelm before 1115. The latter has often received the honours of a founder, probably in consequence of the extent of his additions, and the general practice of ascribing particular merit to the person who finishes any undertaking. Spacious, however, as the present edifice is, there is every reason to believe, that the original Saxon building of St. Ethelstan ‡ was still more so; and that the cathedral destroyed by Gryffyth and Algar, extended considerably beyond the limits of the existing structure, particularly towards the south-east, near "the cloisters of the college," where captain Silas Taylor, the antiquary, discovered about 1650, "such stupendous foundations, such capitals and pedestals, such well-wrought bases for arches, and such rare engravings and mouldings of friezes, as left no doubt in his mind, that they had formed part of the structure erected by St. Ethelstan." The central tower, it appears, was the work of a subsequent prelate, Ægidius or Giles de Braos, or Bruce. It is supposed to be in allusion to this circumstance, that the model of a tower appears in the left hand of this bishop's effigy on his monument in the cathedral; it may, however, refer to the west tower, said to be built by him, and which fell to the ground in 1786. A lofty wooden spire covered with lead was added to the tower, but was latterly taken down, in order to diminish the pressure on the arches of the tower, and preserve the building. "The central tower in its original state was massive, embattled, and richly adorned with Saxon ornaments §;" and "each side of the tower contained two ranges of lights, four in each range, of the lancet

* Another proof of this disgraceful fact is, that there were 21 chauntries belonging to the church before the reign of the Confessor, and that this bishop was in possession of 98 measures, each containing four oxgangs, or 60 acres of land; which it seems were so abused in his time, that Robert, his sucessor, found 40 hides pertaining to the bishopric, but all in a state of dilapidation and ruin. According to Madox, the see contained five knights fees, or 3400 acres; but Price says, "in all royal records of old, it was taxed at 15 knights fees."

† In Hearne and Byrne's account, Lozing is represented as taking a model from the emperor Charles V. who lived nearly five centuries after him.

‡ Among the royal grants to this establishment, we may notice that of Edward the Confessor, from the Taylor MSS. "Edwardus rex saluto Aldredum episcopum & Haroldum comitem, & omnes meos ministros in Herefordensi comitatu, amicabiliter: et ego notifico vobis, quod ego volo quod presbyteri Hereford apud S. Ethelberti monasterium, quod ipsi sint de eorum *socha* & eorum *socha* liberi supra eorum terras & supra eorum homines, infra burgum & extra; tam plene & tam plane, sicut ipsi prius habuerunt in omnibus rebus. Et ego præcipio vobis omnibus, quod vos sitis eis in adjutorium ubicunque sicubi ipsi depauperantur, pro Dei amore & pro meo."

§ "In the present state of the tower, the design of the architect is incomplete, as at the corners are bases on which it was intended to erect four large pinnacles, the want of which detracts considerably from the appearance of the edifice." *H. Guide.*

form." Since 1697, it contains ten bells and chimes, which play at two, five, eight, and eleven o'clock.

The precise parts of the cathedral finished by bishop Losing cannot now be determined, but it is probable that he lived to complete the choir at least; his successor, perhaps, finished the nave; and Robert de Betune, prior of Llanthony, who filled this see from 1131 to 1148, built the north end of the great or western transept, and finished other parts of the building. The particular features of the pointed style exhibited in the lady chapel, now the library, at the eastern extremity of the cathedral, have induced the belief that it was erected during the reign of Henry III.; its exterior is ornamented with a series of intersecting circular arches. The next addition to this church in the order of time was the eastern transept, which was probably a continuation of the work at the lady chapel. Doubtless, in the same reign * (Henry III.) the alterations in the upper parts of the choir, and the stone vaulting took place, and "the old porch, or that which is next the church, was erected;" as well as the central tower already mentioned. The walls and windows of the aisles and eastern transept were remodelled, the great buttresses added to them, and vaulted during the time of Edward III †. The east window of the choir and the south one in the south end of the western transept were enlarged, and this part vaulted in the reign of Henry IV. The original stone vaulting of the nave and that under the tower, were likewise executed about the same period. Bishop Stanbury built his chapel in 1470, bishop Audley his in 1495, and the north entrance or porch (that part of it north of the buttress seen in pl. 4.) was erected by bishop

* At one period it appears that the choral and other service of our cathedral was entirely suspended, by the mere indifference and irreligion of its clerical members, who were then chiefly foreign adventurers. A letter from Henry III. dated Hereford, June 5, 1263, sufficiently indicates the practices of these men. His majesty, after stating the duty of a Christian pastor, says, "that coming to Hereford to take orders for disposing of the garrisons in the marshes in Wales, he found in the church of Hereford neither bishop, official, nor dean, to exercise any spiritual function and duty in the same, but that the church which was wont to have canons tending days and nights services, and that ought to exercise works of charity, had forsook it, and led their lives in countries far hence; and so the church had put off her robe or stole of pleasure, and was fallen to the ground, there being none of her friends or lovers there would comfort her." Wherefore, observes Fox, he commanded this bishop, (Peter de Aguablanca, a Savoyard) all excuses set aside, forthwith to repair to his church, and that if he did not so, he "willed him to know for a certainty that he would take into his hands all the temporal goods belonging to the barony of the same, which his progenitors gave and bestowed for spiritual exercises, therein of a godly devotion; and as such goods and duties were not turned to the profit and commodity of the church, he would seize upon them and suffer no longer he should reap temporal things that feared not to withdraw and keep back spiritual, and refused to undergo and bear the burthen of the same." This letter had a proper effect, and the bishop afterwards became a benefactor to his church in which he was seized by the rebellious barons. Some historians say, that he encouraged the king to tax the clergy so heavily as to reduce them to poverty, and that the barons seized the wealth he had himself so unjustly and basely accumulated.

† "Isabel, (says T e la More) the wife of Edwarde the Seconde, caused Edmunde Therle of Arundell, Hugh Spenser the son, and divers other noblemen to be executed at this towne, without aunsweare or judgment, by the wicked advice of Adam Torlon, byshop of Hereford, and her ghostly counscilor, in the hole matter of her husband's deposition and murther."

Booth, whose name it bears, between 1516 and 1535. This is the most elegant part of our cathedral, which consists of four clusters of small pillars, supporting as many pointed arches. The columns are six feet high and the arches twelve, from the capitals to the crown of the arch*. On each side of the north or front arch is an hexagonal turret, having windows and winding staircases, leading to a small chapel over the porch; this entrance projects before the more ancient porch of the cathedral, which is also vaulted with stone; at its south-east angle is a small circular tower with a winding stair, terminating in pediments with crockets. As the original west front in the Saxon style is now no more, it is unnecessary to enter into any very laboured description of it. The basement or lower part still retained all its Saxon characters; circular arches, billet, nailhead, zigzag, and embattled fret† ornaments; the tower in the pointed style, was supposed to be erected during the reign of Edward III.; it underwent alterations in the time of Henry VI. and had effigies of St. Paul, St. Peter, bishop Cantilupe, and king Ethelbert. The tower was 80 feet broad and 130 high; its fall was preceded by several intimations of its approaching fate, and some abortive attempts were made to prevent it; but the decay was too general to admit of a remedy. Service was performed in it till the fall. On the evening of Easter Monday, 1786, the arches entirely gave way, and the whole mass immediately became a heap of ruins. The front was rebuilt‡, under the direction of Mr. James Wyatt, and intended to imitate the fashion which prevailed in the time of Edward III. The incongruity of the style, however, which has been criticised by every visitor according to his knowledge and liberality of sentiment, was not the only injury to the general effect of the edifice: the foundation of the new west front was removed inward, and the sublimely impressive nave lost about fifteen feet of its original length. The alterations were also considerable; "the arcades and

* Duncumb has given a very minute description of the ornamental mouldings in this porch, which are curiously sculptured; they consist of male and female religious figures of men and animals, monsters, foliage, musicians playing on a kind of bagpipe, &c.

† In the drawings of the Roman pavements found at Bignor, in Sussex, and exhibited (March 1815) by Mr. Lysons, to the Society of Antiquaries, many ornaments similar to these which are now generally denominated Saxon appear. This learned and acute antiquary attributes those mosaics to the days of Agricola, and the figures and embellishments he considers as the best which could be executed in that age. Many of the outlines intended to be circles being defective in this respect, and others are even both out of line and square, Mr. L. ingeniously observes, that we need not be surprised at such things, as Cicero in one of his letters complains, that the architects of the capital could neither make straight pillars nor raise perpendicular columns; and if so deficient in skill at Rome, how much more so must they have been in a remote province like Britain?

‡ The expense of rebuilding this portion of the cathedral amounted to nearly 13,000*l.*, and about 2000*l.* more were appropriated to repairing the central tower and other parts of the edifice. Of these sums, about 2000*l.* were subscribed by the bishop Butler, the dean, and other members of the cathedral; 5000*l.* by the nobility and clergy in this and other dioceses; and the remaining 8000*l.* were charged on the estates of the church. *H. Guide.*

clerestory windows in the upper part of the nave were changed from the circular to the pointed form, the vaulting of the nave was renewed; the roofs of the nave, choir, and transepts flattened; the spire taken down from the central tower, the battlements raised somewhat higher, and pinnacles with crockets placed at the angles, and some interior arches filled up. The service of the parochial church of St. John Baptist, which was performed in the nave before the choir service began, was removed to the north end of the great transept, that was neatly fitted up for the purpose; the churchyard was made plain, and means taken to render the interments less frequent. All these alterations were completed about the year 1797."

The exterior parts of our cathedral are very dissimilar, especially since the erection of the new west front. The great door of this front is under "an obtuse arch, over it is a window in the high pointed style, while the centre terminates with battlements and an empty niche. It has also two side doors with niches over them." The nave on the north side presents much of its original character, although the tops of the buttresses and upper windows are modern. The walls of the great or western transept still exhibit traces of Saxon arches and windows, many of the latter being filled up. This transept, like all the Saxon structures, had originally no buttresses; those which are now attached to it were added at a comparatively modern period. Its two ends, however, are not uniform or equal, the north being much more spacious than the south; although an additional building on the east side of the latter, now used as the chapter-house, but originally employed as the treasury, contributes to obviate the otherwise awkward effect of this singular diversity. The window on the south aisle of the nave adjoining this transept, was altered to admit the junction of the bishop's cloister. On the north side, between the transepts are a tower and winding staircase, and the low elegant little chapel built by bishop Stanbury. On the same side is the entrance from the churchyard to a crypt or vault, now called *Golgotha*, under the library. It is arched with stone, consists of a nave and two aisles, is 50 feet long and 30 broad, and was supposed to be the original parish church of St. John Baptist; but much more probably was designed for sepulchral chapels to pray souls out of purgatory, and to contain the dust of those who left lands and wealth to the church. It was repaired by A. Jones in 1497, and used as a chapel which he founded: at present it is the depository of bones dislodged by the alterations or repairs of the edifice. The south side of the library is enlivened by the chapel (pl. 7.), erected by bishop Audley, prior to his translation to Salisbury; where he also built one

somewhat similar. It is a semi-hexagon, separated from the library by a painted stone screen, containing nineteen figures of saints and religious persons; to the south-west end of the eastern transept is attached a range of building called the college cloisters *. The bishop's cloisters, and chapter-house †, were also on the south side of the edifice.

The interior of our cathedral is not less diversified than its exterior. The massy pillars of the nave, and the broad richly-sculptured circular arches ‡, excite ideas of magnificence, strength, and imperishability;

* The college is a quadrangle of 100 feet square, cloistered round, and has a venerable aspect. Here the vicars choral live in an academical manner, having a hall (from the window of which there are delightful views of the country) and common room where they meet; there are also a small chapel and library, neither of which is in good condition. The college is believed to be originally founded by Richard II.; but in 1475 it was removed to its present site (see pl. 8.) by bishop Stanbury, who was nominally the chief contributor to the expense. The principal means, however, of erecting such edifices, was by bartering money for the commission of every kind of vice and crime. Mr. Price has given a specimen of those indulgences, the sale of which was such a fertile source of ecclesiastical finance. "The bishops of Salisbury, Ely, and Coventry, grant indulgences for 15 days relaxation of penance, to all who contribute towards erecting an eleemosynary dwelling near the church of St. Ethelbert at Hereford, now building by the dean and chapter, and Elias de Bristol, canon of Hereford, in the houses which belonged to Stephen, the son of Hugh; and also towards the support of the poor which resort to the said alms-house."—"Hugh Foliot, bishop of Hereford, grants an indulgence and relaxation of penance for 20 days, for all sins repented of and confessed, to such as contribute to the support of St. Ethelbert's hospital, dated 1231." This prelate founded the hospital of St. Catherine for a master or residentiary canon, and 10 brethren and sisters, besides a convenient apartment; each of the pensioners now receive 20*l.* a year, in consequence of the revenues being improved by the masters Joseph Birt, A. M. and John Napleton, D. D. and in like manner St. Ethelbert's hospital for 10 poor aged persons, was rebuilt in 1805, by the master and canon, Dr. Hugh Morgan; the inmates have a garden and some weekly allowances, which were liberally augmented by the donation of the late dean Wetherall. In the cathedral school, dean Langford founded four scholarships for native boys, between the ages of nine and 16, with a small stipend, besides education.

† The interesting remains of the ancient chapter-house cannot be suffered to pass unregretted. It was, justly observes Price, an elegant pile of building before the unhappy rebellion, when it was much injured by the cannon, and from that time exposed to all the injuries of the weather; so that the long oppressed chapter has left us nothing but its ruins to speak the majesty of its structure. It is situated between the cloisters of the bishop and those of the college; it had 10 arches, and was about 40 feet over. From the former cloister there was a noble entrance 14 feet high and 10 broad, which bishop Bisse or Egerton pulled down for the sake of the materials, to repair the palace. The lead which covered it was taken away by the soldiers to cover their barracks in the castle, after the capture of the city in 1645. The chapter was supported by a single column of exquisite workmanship. On each side was a beautiful window; under each window were five niches neatly carved in stone, each niche had a saint, martyr, confessor, benefactor, or other person of distinction painted in it, so that there were 45 figures larger than life. Among them were St. Ethelbert, Milfride, the first founder of the church; archbishop Athelstane, or Robert Lorrain, having the figure of a church in his hand; Woliva, a great benefactress; Godiva, her charitable sister; St. George in armour; St. David; a nun habited in black, St. Teylo inscribed *Sancte Thelyne*; a knight templar; a king in parliamentary robes, inscribed *Sanctus Edwardus*; a monarch crowned like one of the Normans; the rest were prophets, apostles, and fathers of the primitive church. Over some of these figures were coats of arms, such as are in the window of St. Anne's aisle. Between the cathedral and bishop's palace, were also two chapels, built and roofed with stone one over the other; the upper was dedicated to St. Magdalen, the lower to St. Catherine. Both these have undergone the fate of the chapter-house, having been pulled down at the same time as the latter by bishop Egerton. There was likewise a mansion-house contiguous, belonging to the chaplains of the said chapels; the latter were unquestionably Saxon, and of very early date; Dr. Stukeley observed their resemblance to the style of architecture which prevailed during the declension of the Roman empire; Gough thought them much older than the cathedral; and Browne Willis supposed them to be of Roman origin. The interior contained a square of 40 feet, and the roof was supported by four massy columns, bearing arches turned every way. When ordered to be demolished, "20*l.* would have put it in repair," and such was its solidity, that the work of destruction was relinquished on account of the expense! Fortunately, the Society of Antiquaries preserved a memorial of it.

‡ See pl. 2. It has been erroneously stated in several descriptions of our cathedral, that

the superincumbent, airy, elegant pointed arches, and spacious windows, leave impressions of consummate skill and beauty; thus, the elements of the sublime* and beautiful in art, conspire with the sacred purpose of the edifice to awaken man's best feelings and sentiments. We traverse the lofty nave and aisles, with feelings of the most perfect security, and notwithstanding the previous impression that part of this stupendous edifice once fell to the ground, a momentary scepticism respecting the possibility of such an event, involuntarily carries the mind to admiration of its apparent strength, durability, and grandeur. The vaulting of the roof is constructed to combine strength and elegance; many of the central orbs are adorned with human heads, foliage or corolla, and in one of them in the south aisle, is a whole-length human figure on an oblong shield. The arch adjoining the south side of the choir has been divested of its ornaments, and changed from a circular to a pointed form. The north end of the great transept, formerly called *St. Catherine's* aisle, now the parish church of St. John Baptist, is entered under a low circular arch; its east aisle has two pointed arches on clustered columns (pl. 5.); above them is a range of arcades, consisting of fine trefoil arches. "Between the outer mouldings of the several arches, observes the ingenious Duncumb, the wall is well sculptured in a mosaic pattern, representing four leaves expanded in each square." The opposite wall is plainer, but contains a fine Saxon arch, having originally a window. The south end of this transept is used for ecclesiastical courts. Previous to rebuilding the west front, the windows of the nave contained the arms of many ancient families, in painted glass. The choir is separated from the nave by a plain screen, bearing a large fine-toned organ, built in 1686, and over it is a richly-ornamented circular arch, supporting the west side of the ponderous tower. The arches on the north and south sides have been filled up in order to strengthen the tower. The choir is lofty and well proportioned, containing fifty stalls, with rich pointed wooden canopies painted a stone colour; under the seats are carved several grotesque figures. It was decorated by dean Tyler, bishop of Landaff, about 1720. Above the wainscotting on the sides of the altar are rich open circular arches, surmounted with others in the pointed style; a flight of seven steps leads to the altar, which has a rich and elegant appearance. Behind the altar is the eastern transept, remarkable for the single pillar in each end that supports its roof. To the east of this transept, is the chapel dedicated to the Virgin

" the nave is separated from the aisles by a *double* row of massive columns," &c. whereas it is separated not by a double row, but by *two single* rows of massy columns.

* Mrs. Schimmelpenninck would denominate this the " passive sublime;" see her ingenious and elaborate " Theory on the Classification of Beauty and Deformity," 4to. 1815,

Mary, and now used as a library; it contains a very valuable collection of books in ecclesiastical history; but its greatest curiosity is an ancient map of the world, on vellum, illuminated with gilt Saxon letters, with inscriptions in old English character. The places seem to have been indicated by figures of animals, horses, &c. the city of Jerusalem is in the centre; but it is so covered with dust, that the whole design cannot be traced. This curious map, which is contained in a frame ornamented with foliage, had originally shutters to preserve it from injury, was some years ago discovered under a heap of lumber, and is still too much neglected *.

The tombs, monuments, mural tablets, &c. in our cathedral are numerous; several of them are very ancient, finely sculptured, rich, elegant, and in high preservation, notwithstanding the Gothic ravages of the Cromwellian wars, when many of the brasses and ornaments were carried off or destroyed †. The names and situations of the principal monuments and tombs, will be found distinctly laid down in the ground plan to this work. Among the persons commemorated are, bishops Walter Lorraine, and Robert Losing, at the latter end of the 11th century; Raynelm, Clyve, Betune, Melun, Foliot, and Vere, in the 12th; Braos, Mapenore, Aquablanca, and St. Cantilupe, in the 13th; Swinfield, Thomas and Lewis Charlton, dean Aquablanca, and Sir R. Pembruge or Brydges, in the 14th; bishops Trevenant and Stanbury, and dean Borerue, in the 15th; bishops Mayo and Booth, and Mr. Denton, in the 16th; Westfalling, Bennet, Lindsell, Field, and Coke, prelates, in the 17th; dean Tyler, bishop of Landaff, and bishop Bisse, in the 18th; and bishop Butler, in the 19th century. Many of these monuments ‡ exhibit specimens of the pointed style of architecture, equal to any thing similar in Canterbury, or in Britain.

* It is to be regretted that more attention is not paid to ancient maps, as furnishing the best examples of men's ideas of form and space in different ages compared with the present. Eadwin's View of Canterbury Cathedral and Monastery, published by the Society of Antiquaries, is a valuable record of antiquity; Richard of Cirencester's map of the British Isles, under the Romans, presents the most definite and correct ideas yet published, of the political denominations and relative positions of the inhabitants in that age; it accompanies an elegant and accurate translation of his Description of Britain (De Situ Britanniæ) and Itineraries, with a commentary and copious notes, forming a valuable repository of the national antiquities, manners, customs, and religious notions of our ancestors, published by White and Co. 8vo. 1809. The map in our library would also furnish evidence at least of the geographical knowledge and invention of an age often supposed to be semi-barbarous.

† Hereford, however, was rather fortunate in this respect, and its loyalty was rewarded at the restoration by new privileges, with the motto *invictæ fidelitatis præmium*. Our Cider-poet is here a faithful historian:

> " Yet the cider-land unstain'd with guilt;
> The cider-land, obsequious still to thrones,
> Abhorr'd such base, disloyal deeds, and all
> Her pruning-hooks extended into swords,
> Undaunted, to assist the trampled rights
> Of monarchy."

‡ Several of them appear in that splendid but incomplete work, Gough's " Sepulchral Monuments."

(k)

The most valuable in former days, if not the most excellent, was the monument to bishop Thomas Cantilupe. This prelate was of a noble family, and still more dignified by his talents, learning, and public virtues; he took the degree of D. D in Oxford, where his friend archbishop Kilwarby, condescended to assist at the ceremony. During his life, however, he evinced nothing but that of an able prelate, defending the rights and privileges of his see, whether they respected the sports of the field or the concerns of his church. For this purpose he went to Rome, where he died; and his secretary Swinfield, afterwards bishop, brought his body home, had it buried with great pomp in our cathedral, and finally enshrined. His reputation now began to extend, pilgrims and travellers visited his tomb, and in a few years, says Westminster Matthew, the dead bishop had performed 163 miracles*. Hare and other miracle-mongers, raise the number to 425, and no doubt all are equally true. The existing tomb is altar-form, having originally the effigy of the bishop, inlaid with brass, now lost; over it is an acute arched canopy; round the basement are fourteen small effigies of knights-templars, of whom he was provincial master. Cantilupe is the only bishop of our see that has been enregistered in the papal pantheon; and his tomb is worshipped by papists even at the present day. Such, however, was the influence of his name, observes Duncumb, that his successors abandoned their ancient arms, which were borne by the East-Anglian kings, in order to assume those of Cantilupe, viz. *Gules*, three leopard's heads jessant, a fleur-de-lis, *or*; which are still used. The monuments of bishop and dean Aquablanca, are fine specimens of the pointed style of architectural ornament; that of the latter is seen in pl. 5. The bishop died of a species of leprosy, or rather a cancer in his face. Two ancient monuments in the library have been attributed to Humphrey de Bohun, an earl of Hereford †, and his countess; but Gough observed, that the arms indicate the man to be a Bohun, but not an earl of Hereford. The effigy of the lady is habited like a nun, and lying under a plain arch, on a tomb ornamented with roses and human faces. The lady chapel, says Gough, additions to Camden, was pro-

* Of the reality of such miracles we may judge from the fact, that not one of the writers who record them knew correctly the year in which this prelate died, not even the compilers of the Papal Legends or Roman Martyrology; Westminster Matthew dates his death in 1287, Hare, in 1285, the Roman Martyrology and Walsingham, in 1283, and Wykes, correctly, in 1282; one makes him die at Civita Vecchia, another at Florence, &c. where his bowels were interred. Edmund earl of Cornwall obtained his heart, which he deposited in the conventual church of Ashridge, Bucks. It is generally stated, that Cantilupe, to whom Price has ascribed the building of the north aisle of the cathedral, was deified in 1310; but in Rymer's Fœdera, are letters from Edward II. to the pope on this subject, from 1307 to 1319. These uncertainties and contradictions, prove the ignorance, absurdity, and falsehood, which obtained the seal of infallibility and truth in the church of Rome.

† The empress Maud, in 1141, made Milo earl of Hereford, which Rapin considers the first instance of an earldom conferred by patent; at that time earldoms were real feifs, and not mere titles.

bably erected by this lady, "as the ancient painting under the arch" represents her "in a nun's veil, as on the tomb, with a church in her hand, and pointing to a chapel at its east end, which she presents to the Virgin on her throne." In the south wall of the library are also two piscinæ *, the mutilated figure of a lady, dug † up some years ago near the door of the library, and the tomb of dean Borerue, having the anagramatic ornament of boars, with leaves of rue in their mouths. On the same wall were formerly seen several portraits, among whom that of St. Ethelbert ‡ was supposed to be very distinct. Several other monuments and tablets will interest and please the occasional visitor.

The numerous prelates who have occupied our see, are in general no less distinguished for their extraordinary charity and piety, than lite-

* Among the uses of piscinæ, which are still found in our churches near where the altars formerly stood, we may notice the following, taken from a translation made and printed by Caxton, of "the boke named the Royall, compyled at the request of king Philip (le Bele of Fraunce) in the year 1279." The work is in the king's library; it contains instructions to the mass-priests, "of the negligencies happyning in the masse and of the remedyes. Made especially for the symple people, and for the symple (priests) which understond not Latyne."—"A doctour, which is called Bonaventure, saith, that yf tofore the consecration a flye, or loppe, or any other venymouse beest, were found in the chalyse, it ought to be cast into the *piscine*. And the chalyce ought to be wasshen, and to put other wine and water into the chalyce. And yf after the consecration were found ony thing, as poyson or venymous beste in the chalyce, it ought to be take wysely and wasshen, and to brenne (burn) the best; and the asshes and the wasschying of the beeste to be put in the *piscine*." The sacramental cup was *not* refused to the laity, till the council of Constance in 1415.

† In August 1813, on making a vault within the paling of the altar for the rev. Dr. Ford, residentiary canon, a kind of coffin was discovered about two feet eight inches below the marble flooring; it contained the vestiges of a body almost mouldered to dust, the back part of the skull only remaining entire; on its left side lay a lock of red hair somewhat curled and well preserved; a crosier traversed the body from the right breast to the left foot; a leaden seal or papal bull, with the letters CLE—MENS—P P VI. i. e. Pope Clement VI. was attached to it by a silken cord or skein, in perfect preservation. About four inches below the top of the crosier lay a gold ring with an amethyst stone near it; the stone has been replaced in the ring, which it fits perfectly. Some pieces of silken stuff were found among the dust, but so much decayed that they could not be removed. The coffin, or oblong box, was seven feet long and about two wide throughout, and composed of oak boards, rough and about an inch thick, but so uneven, as often to vary half an inch. A lid had been laid over it, but it did not appear to be fixed on, as no nail holes could be found in any part of it. The rude form or structure of this coffin is singular, and seems to indicate that it must have been among the early made wooden coffins, as stone ones were much more general till the end of the 13th century. The stone coffin of Abbot Vitalis, in Westminster Abbey, 1082, is nearly of equal width like this box. The papal bull, however, of Clement VI. who died in 1352, determines its age, and as bishop Trilleck then filled our see, there can be no doubt, that the crosier, ring, &c. belonged to this prelate. The head of the crosier is finely carved with a kind of oaken leaf twisting into its centre, and small foliage on its outside. The crosier of Alanus, abbot of Tewkesbury, in 1202, discovered by Mr. Lysons (Archae. vol. 14.), was much plainer, having a gilded head and a simple cross in the centre, and was five feet eleven inches long. The length of bishop Trilleck's could not be ascertained. Respecting this bishop, very little is known; he was probably a very passive instrument in the hands of the ambitious Clement VI. who assumed all political as well as spiritual authority, declared himself sole arbiter of kingdoms, and even went so far as to depose the emperor. In Rymer's Fœdera, we find that dean Trilleck was appointed assistant to our bishop in the episcopal office, in 1359, and that the former died the following year, after reigning sixteen years and a half. The crosier and bull are preserved in the chapter, the ring is in the possession of Mr. Willym.

‡ Duncumb gives a good engraving of an antique portable shrine, supposed to represent that of the East Anglian king; it was formed of oak, covered with copper, enamelled and gilt. The front and sides have figures with the heads in relief; the back is ornamented only with leaves in square compartments. A red cross is painted within the shrine, and the designs are supposed to allude to the manner of Ethelbert's death. The enamel colours are blue, green, yellow, white, and red.

rary or scientific attainments; not that any one of them was deficient in this respect, but the endowment of charity schools and hospitals, the pious regulation of their ecclesiastical affairs, the religious instruction and moral improvement of their flocks, occupied much more of their attention, than the vain disputes of philosophers or the malign ones of politicians. Some have attributed the modulation of this particular character to the extraordinary salubrity and amenity of our climate *; but much of it may also be ascribed to the influence of the Silures or ancient British race. Our city, indeed, has given birth to men of the first rank in sacred and profane learning. Bishops Breton, Orlton, Richard Clifford, and Miles Smith are among her sons; the latter was reputed one of the best scholars of his age; he was one of king James's translators of the bible, and author of the excellent preface which accompanies it. Roger of Hereford, who lived in the reign of Henry II. was one of the earliest and best astronomers and mineralogists in this country†. But it is the members of our cathedral which demand our more particular attention. Bishop Stanbury is celebrated by Leland, not only as being very learned, but very wise, exceedingly eloquent, tall of stature, and a beautiful figure; he was the king's confessor, to whom he ever evinced the most inflexible fidelity, and even sustained a long and severe imprisonment in consequence. Bishop Milling was distinguished as a Greek scholar, at a time when the knowledge of that language was rare; he lies buried in St. John Baptist's chapel, Westminster Abbey, of which he had been abbot. Bishop Fox is, by Godwyn, truly called a *vir egregiè doctus*, and his learning, talents, and virtues, as well as his writings, contributed very materially to facilitate the reformation. Harley, the friend of Leland, being a good husband and a good man, was deposed by queen Mary, and died shortly after. Warton alias Purfew, was a man more congenial to the licentious and sanguinary heart of this bigotted woman, and was accordingly translated from St. Asaph to this place; he was a

* "There cannot," observes Fuller, "be given a more effectual evidence of the healthy air in this shire, than the vigorous vivacity of the inhabitants therein. Many aged folks which in other countries are properties of the chimnies, or confined to their beds, are there found in the field as able (if willing) to work. The ingenious serjeant Hoskyns gave an entertainment to king James, and provided 10 aged people to dance the *Moorisk* before him, all of them making more than a 1000 years; so that what was wanting in one was made up in another; a nest of Nestors not to be found in another place." Ralph Wigley was 111 when he danced, and lived 21 years after, MS. *Blount*.

† John Gwillim, the once celebrated author of Heraldry Displayed, should not be forgotten, Humphrey Ely, a papal writer and professor of laws at Lorrain, in 1604, also evinced learning and talents, however abused. Many warriors have here also first respired the genial air. Sir Barnabas Scudamore, general Lawrence, of East India memory, captain Cornwall, R. N. the two latter have monuments in Westminster Abbey; were particularly distinguished for their intrepidity. The people of Hereford possess this sentiment in a high degree, and as a testimony of their sympathy erected a monumental column 60 feet high, from the design of a native architect (Wood) to the memory of lord Nelson. Our city can also boast of a Garrick, Powell, Siddons, &c. and the witty Henry Hall was organist and vicar in the cathedral.

most extravagant and luxurious debauchee, and committed great dilapidations in the see of Hereford, although Willis has endeavoured to acquit him of the charge of sacrilege. Westfalling (either a native of Germany, or only an exile there from Mary's tortures and flames) was so grave a man, that he was never seen to smile, while his integrity and piety insured him the reverence of all classes, except the idolatrous queen and her ferocious priests. His successor, Bennet, evinced the true characteristic of his native county, Hereford, by his liberal donations to the poor and to the public schools. But the prelate of all others to whom not only we, but the whole English church, owe the greatest obligations, is Dr. Francis Godwyn, son of the bishop of Bath and Wells. Next to the baseness of stealing facts and opinions from our cotemporaries, and concealing them under an assumed veil of originality, is that of ingratitude to our predecessors. The *Commentarius de Præsulibus Angliæ*, prefaced by a luminous view of the progress of Christianity, and the conversion of Britain to that faith which leadeth to salvation, presents a concise but very comprehensive history of British prelates and ecclesiastical establishments, their vicissitudes and sufferings; the murderous and brutalizing effects of superstition, the deplorable and impious tyranny of opinion, and the enviable blessings of natural science enlightened by unadulterated piety. With respect to papal Rome, as it gradually degenerated into its original paganism, having "gods many and lords many," retaining only the name of Christ and his apostles, our author observed towards it the excellent rule laid down by Persius:

> "Non quicquid turbida Roma
> Elevat accedas; examenve improbum in illa
> Castiges trutina."

To learning, indefatigable research, and a sound judgment, qualities essential to a good historian, he added the talents of a popular preacher, a profound knowledge of the mathematical sciences, which were nobly supported by his candour, liberality, and genuine piety. Envy had accused him of avarice, but the mirror of truth in the hand of science, exhibits only the true christian divine and philosopher. He was translated from Landaff to Hereford in 1617, died, and was buried at Whitbourne in 1633. No "marble monument nor sculptured urn" has yet been raised to his memory, although many friends of our church have long had it in contemplation, "to honour themselves by a tribute of respect to the great and good." He was succeeded by archbishop Juxon, who was translated in a few months; and Lindsell from Petersburgh, the learned editor of Theophilact, was our next prelate, but he died suddenly in his study. His successor was translated to Norwich, and Field died the year after his translation from St. David's; the loyal

Cooke succeeded; so that, observes Richardson, in his additions to Godwyn, this see had four bishops in twenty months. The brother of our prelate being secretary to Charles I. he suffered much on his account during the long parliament; in 1646 he sunk under persecution and poverty, and our see remained vacant till the restoration, when it was filled by Monk, brother to the ever-memorable general and duke of Albemarle. Dr. Croft, son and heir to Sir Herbert Croft, of Croft's Castle, was next consecrated bishop; he is recorded to have been remarkable for his great charity and learning, as well as the most rigorous attention to his pastoral duties and the interests of his diocess. Some of his works excited much controversy, particularly his "Naked Truth," which was defended by the well-known Andrew Marvel. The character of bishop Bisse is thus ably sketched by Mr. Nichols, in that vast repository of interesting facts, "Literary Anecdotes of the 18th Century." "He was a person most universally lamented, being of great sanctity and sweetness of manners; of clear honour, integrity, and steadiness in all times to the constitution in church and state*; of excellent parts, judgment, and penetration in most kinds of learning, and of discernment and temper in business; a great benefactor to his cathedral church, and especially to his palace, which last he in a manner rebuilt. He married Ursula, countess dowager of Plymouth." It would, indeed, require volumes to record the lives and characters of the good and great men, bishops, deans, and canons, who have occupied our see from the first establishment of Christianity to the present day: many of them, however, are already sufficiently known in the history of the country; others of them will ever be remembered for their imperishable works of Christian charity and humanity in the liberal endowments of hospitals and schools, but more of them have had their "virtues written on water," and left to the most evanescent of all earthly things, the traditional gratitude of their posterity. Some of them also long enjoyed their rank, and were blessed with health and length of days to make the hearts of the poor glad, others were cut off at the very commencemencement of their career; among the former, was the late right hon. lord James Beauclerk, who presided forty-one years; among the latter,

* It may at first seem strange, that it should be necessary to mention this part of an English prelate's duty and fulfilment of a most solemn oath; yet it is unfortunately not universal. Hereford had a Bonner and a Hoadley. But if there was a Judas among only twelve, why may we not expect one among more than twice that number? Dr. Bisse, however, was a faithful Christian and honest churchman. On this head, the candid reflecting reader will find something worthy his most serious attention in two anonymous tracts, the one entitled "The Importance of Religious Establishments to the True Interests of Civil Society," the other, "The Claims of the Established Church considered as an Apostolic Institution, and especially as an authorised Interpreter of the Holy Scripture," Rivingtons, 1815. They are both written in a popular manner, with great christian candour, perspicuity of reasoning, and cogency of argument. They have been attributed to a veteran author, to whom religion, morality, and civil liberty are deeply indebted during the last thirty years.

his immediate successor, the hon. John Harley, survived his consecration only as many days.

Our cathedral establishment consists of a bishop, dean, two archdeacons, six residentiary canons, of whom the dean is one; a precentor, (who nominates a chanter); chancellors of the diocess and choir, treasurer, (who appoints a sub-treasurer); 28 prebendaries, (one of whom is called the bishop's, he is a residentiary and was originally the bishop's confessor). The preceding offices, except the deanery, are in the patronage of the bishop. The following are in the gift of the dean and chapter; 12 vicars-choral (including a *custos* chosen by their own body), four sub-deacons, an organist, seven choristers, a verger, two sextons, and two masters of the college or grammar-school. The diocess contains 348 parishes, besides chapelries.

DIMENSIONS OF THE CATHEDRAL.

Exterior LENGTH from buttress to buttress 352 feet; of the western transept do. 175 feet; of the eastern do do. 131 feet. *Interior* LENGTH do. 325; of the nave 130 feet; of the choir 96; of the passage (which has Saxon pillars) between the choir and library 24; of the library 75; of the western transept 150; and the eastern 106 feet. The BREADTH of the nave and its aisles is 74 feet; the pillars being 7 feet in diameter, and each aisle 13 3-4ths broad; the breadth of the choir is 70 feet; each aisle being 14 1 half feet. The HEIGHT of the nave to the vaulting is 70 feet; of the choir and transepts 64; of the aisles to the nave, choir, transepts, and the library 36 feet; of the central tower to the summit of the embattlement 140; and to the top of the pinnacles 144 feet. The bishop's cloisters embraced a square (used as burial ground, and called the *Lady's Arbour*) of 100 feet on each side, and are 15 feet wide. The western cloister was taken down in 1700 and a grammar-school erected on its site; over it is a superb musical saloon 80 feet long and 40 wide.

DESCRIPTION OF THE PLATES.

Plate 1, Shews the two South Transepts, Choir, and Tower, with the western cloister, which leads from the cathedral to the college. On the east side of the great transept, the remains of Saxon windows appear in the wall over the cloister.

Plate 2, Is the Interior of the Nave; the western arch of the first tier is plain, the others retain their original Saxon ornaments; the second tier of arches is entirely modern, as previous to the fall of the west end, it consisted of two small circular arches under a large circular one in each compartment; the windows of the nave had been adapted to the pointed style at an early period. In front is introduced the ancient Font; its real situation is in the south aisle of the nave, where it has latterly been placed; it is nearly three feet in diameter, and the sides about four inches thick, having a cavity sufficiently large for the immersion of infants; on the outside are represented, in relief, the 12 Apostles, in as many niches, under Saxon arcades; above these is a fret similar to what is found on Roman pavements.

Plate 3, Represents a South-west View of the Cathedral, taken from the river Wye; the bridge over which presents a picturesque object in front.

Plate 4, Shews the beautiful North Porch, the North-west Transept and Tower, with the East End, near the entrance to Golgotha; on the left, in the distance, is part of the deanery.

Plate 5. Interior View of the North Transept, fitted up as the parish church of St. John Baptist; this view shews the new work introduced by Mr. Wyatt, to support the tower; in the east aisle of this transept appears the tomb of dean Aquablanca. Some mural monuments and tablets are seen; over them is a rich arcade of acute arches, and between their heads the wall is finely sculptured in mosaic.

Plate 6. Part of the Cloisters taken from the West; in the centre of the view above the cloisters, appears an apartment formerly attached to the Chapter-house; a staircase leading from which is still visible in the garden of Mr. Willym, of the cathedral.

Plate 7. The South-east End of the Cathedral; on the left, appears part of the south-end of the east transept; in the centre of the view is Bishop Audley's chapel; and in the distance, part of the deanery. Above the library windows are a series of intersecting arches with columns, and over them another series but without columns, and resting on corbels.

Plate 8. The East End or Library, which exhibits two arcades of pointed arches; these have been richly ornamented, but the whole front is now in a mouldering state; near the ground appear the tops of some windows which light the crypt or Golgotha, in the distance is the entrance to the college, and part of its western cloister leading into the cathedral.

S. Francepts Hereford Cathedral.

To the Rev.d George Gretton, D.D. Dean of Hereford
This Plate is Respectfully inscribed
By his humble Serv.t T. Storer.

Pl 2

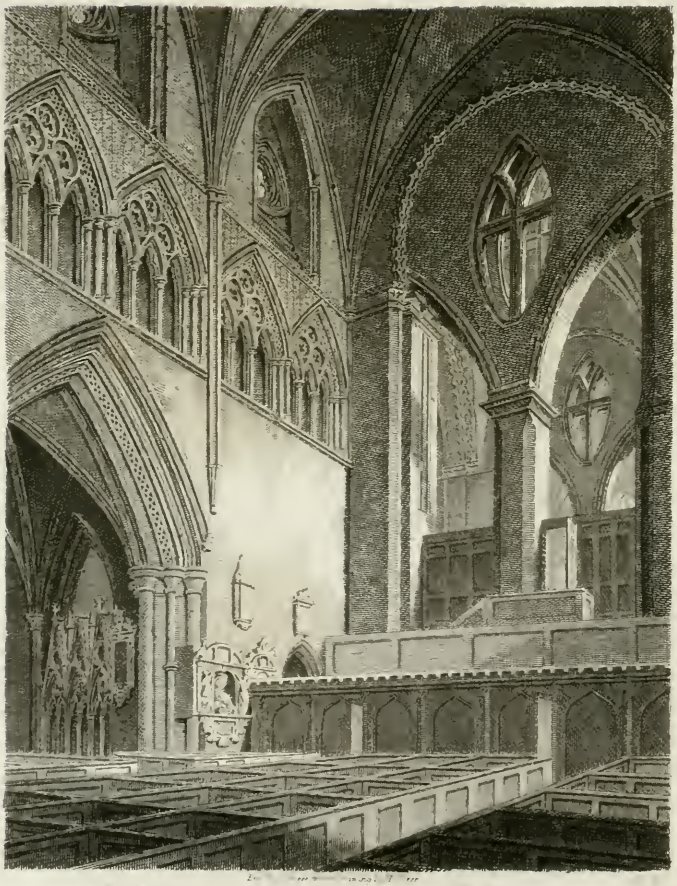
Nave of Hereford Cathedral

Hereford Cathedral.

Pl 4.

N.W.ᵗ View of Hereford Cathedral.

To the Right Revᵈ John Luxmore, Lord Bishop
of Hereford D.D. & F.S.A. this Plate is most
Respectfully inscribed by his Lordships humᵉ Servᵗ J. Ivatt



N.W. Transept Hereford Cathedral.

Pl. 6

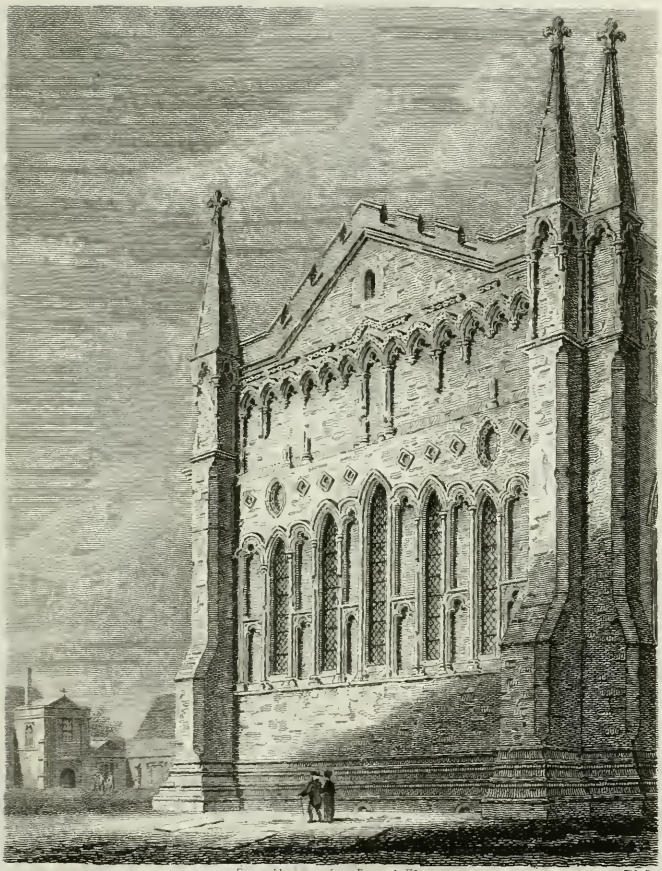
Cloisters of Hereford Cathedral.

Published April 1, 1825 by Sherwood, Neely & Jones Paternoster Row

Pl. I

N.E. End of Hereford Cathedral.

Published April 1808 by Sherwood & Neely & Jones Paternoster Row

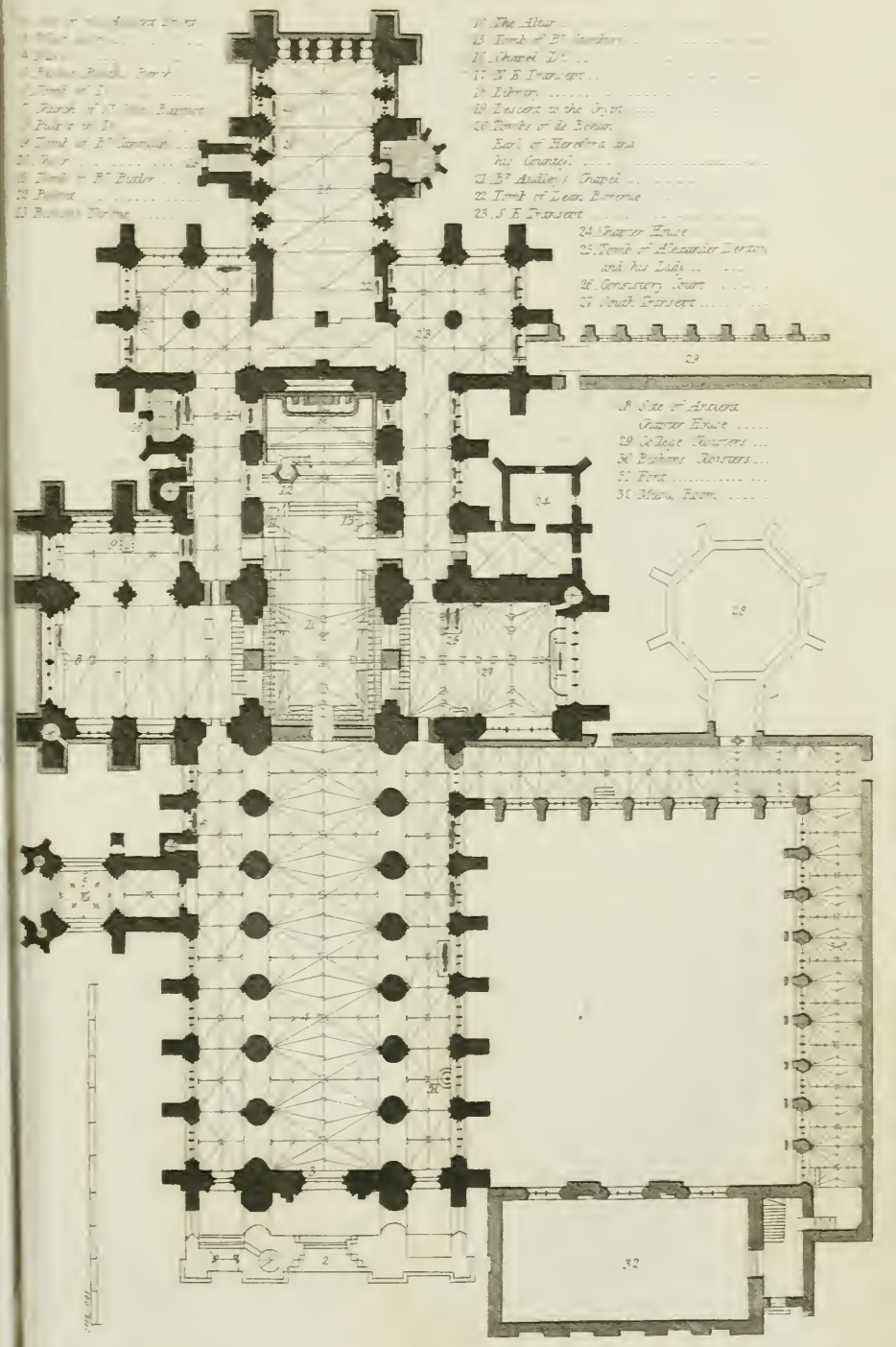


Engraved by J. Storer from a Drawing by H. Storer. Pl 6.

East End of Hereford Cathedral.

Published April 1st 1815 by Harwood, Neele & Jones Paternoster Row

HEREFORD CATHEDRAL.



HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH

OF

Salisbury.

THE diocess of Salisbury is of great antiquity, and most probably derived its origin from the primitive British Christians. The first see was at "Shireburne," after the tonsure controversy had subsided. Ina, king of the West Saxons (whose excellent code of laws has been preserved to the present day), feeling the necessity of rendering his subjects truly religious, resolved to increase the number of bishops. After the death of Hedda, bishop of Winchester, about 702, he divided that see into two bishoprics, and selected Sherborn for the see of the new diocess, which was to extend over the counties now called Dorset, Wilts, Somerset, Devon, and Cornwall. The pious and learned Aldhelm or Adelme, said to be king Ina's nephew, and by Capgrave his son, was appointed the first bishop of Sherborn in 705. The talents, learning, and virtues of this prelate were well calculated to give importance to his see, and shed a lustre on the holy religion which he professed *. Unfortunately he lived to occupy it only four years, and was succeeded by Fordhere. A succession of respectable prelates †

* We pass over the ridiculous miracles of lengthening timber-beams, &c. ascribed to Aldhelm, to notice his style, which is happily characterized by Malmesbury, in a manner worthy a modern and philosophical critic: his writings, observes this learned monk, "have less liveliness in them than required by critics, who estimate style highly, but set little value upon sense: unreasonable judges, not knowing that the modes of writing vary with the manners of nations, as the Greeks are wont to write with a closeness of language, the Romans with a splendour of diction, and the English with a pomp of words. In all the ancient charters we may perceive how much delight is taken in certain abstruse words derived from the Greek. Aldhelm, however, acted with more moderation; he used exotic words only seldom, and of necessity, introducing his sound sense in the garb of eloquence, and decorating his most violent assertions with the colours of rhetoric; so that, on a full consideration of him, you would at once think him to be a Greek from his smartness of style, swear him to be a Roman by his neatness of diction, and understand him to be an Englishman from his pomp of words."

† Among them Ealkstan or Alfstan is distinguished as a great warrior, who conquered the kingdoms of Kent and of the East Saxons for Egbert, fighting always victoriously against the Danes, or whoever opposed him. Godwin says that he basely set up Ethelbald against his father Ethelwolf, and obliged the latter to divide the kingdom with his son. This is a serious charge; yet when we remember that the deceased Athelstan (according to Whitaker, this prince had only turned hermit, and was called St. Neot), a *natural* son of Ethelwolf, had previously enjoyed the same power, instead of censuring the bishop we should rather applaud him for exalting the respectability of a legitimate son, and thereby marking his attention to moral character. It is said, that he held this see fifty years. Asser, another bishop of this see,

filled this see till 898, when it remained vacant seven years. Edward the Elder having obtained absolute possession of the throne, determined to improve the religious state of his people, which had suffered much by the Danish invasions, and with Plegmund, archbishop of Canterbury (and formerly divinity-reader to king Alfred), called a synod, in which it was decreed that the province of the West Saxons should be divided into seven bishopries *. The good archbishop, about 905, accordingly consecrated bishops for Cornwall, Devon, Somerset, and Wilts, in addition to those previously established. The see of Wilts was occasionally at Sunning and Ramsbury, but chiefly at Wilton. It had ten bishops; Hermann de Lotharingia was the eleventh, when the see of Sherborn becoming vacant, he united it to Wilton. The conduct of this prelate, who was a native of Flanders, and chaplain to Edward, exhibits a curious mixture of caprice and ambition. Although raised to rank and honour, he became discontented, petitioned the king, and had almost obtained the removal of his see from Wilton to Malmesbury. The abbot and monks strenuously opposed the measure, and engaged earl Godwin to prevent it in the cabinet council. The haughty Fleming then pettishly resigned, or rather abandoned (in 1055 Bromton, 1050 Higden) his episcopal charge, went to the continent, and became a monk of St. Bertin, where he remained three years. Time, however, and an ascetic life, soon brought him to reason †.

who, according to Godwin and Isaacson, was consecrated in 879, and died in 883, has been supposed to be the same as Asser, archbishop of St. David's, who was consecrated in 905 or 909. This Welsh prelate was certainly the author of Alfred's life; and the Annals, published in his name, in which a sentence occurs, stating that an Asser, bishop of Sherborn, died in 909. "The mention of his death in *his own* Annals," observes Whitaker, Life of St. Neot, "proves that Asser undeniably *not* to be himself." Nevertheless Stevens, in his additions to the Monasticon, Dr. John Smith, appendix to Bede's Eccle. Hist. and many other writers, very improbably pretend that it is the same person, the bishop of Sherborn and the annalist. Godwin, with more probability, mentions the opinion that the former was chancellor to the latter, and that they were relations. It is however very incredible that our Asser lived till 909, as Swithelm succeeded him in 884, and afterwards travelled into the East, where the apostle Thomas had preached the gospel, and brought thence many precious stones. He was succeeded in 889 by Ethelwald, or Ethelward, a younger son of king Alfred. Asser Menevensis appears by his Annals to have lived to 914. The Wilton prelate, Brithwold, is also mentioned by Malmesbury, as redeeming some lands from the crown for Glastonbury abbey, when the sum stipulated being deficient a penny (*obolus*), he "magnificently threw his own ring into the mass, after exhibiting the workmanship upon it, to shew his zeal for the abbey."

* Malmesbury says, *quinque episcopos pro duobus facere*, only five bishopries made out of two; but he omits to mention that Sussex now formed a part of the West Saxon territories, and that Chichester should have been included. He gives Athelm or Adelme to Wells, Edulf to Crediton, Athelstan to Cornwall, Fidestan or Frithstan to Winchester, and Werstan to Sherborn, but overlooks the appointment of Ethelstane to Wilton; which either took place at the same time, or very shortly after, although Warton says in 910.

† The manner in which this effect is expressed by an abbot, clearly shews what were the feelings of monks in all ages, and how absurd were their pretensions to contentment, which is a necessary precursor to all pious duties. "Sed (observes Bromton, writing from personal experience and observation), ut *sæpe* fit in talibus, repentino impetu religionis *frigescente*, Hermannus rediit." After stating this usual and natural consequence, the cooling of a religious fit, he relates the causes abovementioned, which contributed to bring this worthless prelate to our country again. Aldred, bishop of Worcester (who was translated to York), managed the concerns of his bishopric during his absence. Some authors, and among them the writer of

Accustomed to the luxuries of a court, and the obsequious attention of flatterers, the homely familiarity of a foreign convent were not well adapted to soothe his perturbed mind. The report, it is said, of Godwin's death * having also reached him, he no longer hesitated in returning to England. Again possessed of his bishopric, and Elfwold bishop of Sherborn dying †, he claimed the royal promise to unite Wilton and that see. This furnished him with a change. Wilton, however, for amenity of situation, well deserved the honours it enjoyed of being a royal burgh and a regal residence ‡. But Sherborn was doomed to share the same fate as Wilton, and ceased in a few years to be the seat of a prelate. The apparent causes of its becoming a see, as being the retreat of a hermit §, and most probably one of the places to which the early British Christians had retired, perhaps rather contributed to hasten than retard its fall. Hermann eagerly availed himself of the decree of 1075, for removing episcopal seats from villages to large towns, and transferred his see from Sherborn to

Old Sarum, the *Sorbiodunum* ‖ of the Romans, and the Searobyrig or Searisbyrig of the Saxons. The clergy justly murmured at the change; and besides complaining of the bleakness of the situation, and the want of water, they compared their cathedral church, im-

the *Antiquitates Sarisburienses*, have called Aldred bishop of Winchester; but there being no such name of a bishop in that see, a modern author has thought proper to question the fact entirely. A reference to the original writers, *X Scriptores*, instantly removes this error.

* Godwin died of a surfeit, or was suffocated by a piece of meat, at the table of king Edward, in 1053, so that the period of his death renders it difficult to reconcile with that of the report reaching Hermann in France. The fact however of this prelate's enacting the fool and knave, by running away, appears unquestionable.

† The exact period of Elfwold's death is doubtful; it seems to have been between 1050 and 1058.

‡ Alburga, the sister of Egbert, founded a monastery in Wilton, and occasionally resided there when the king himself was at Sarum.

§ This spirit of sequestration, or retirement, prevailed equally among the Saxons as well as the Britons. St. German's was chosen for the Cornish see, while Leskard was the capital. David, bishop of Caerleon, in the sixth century, removed his see to the village, now called St. David's, on a peninsular extremity of Pembrokeshire, exposed to the Atlantic ocean. In like manner Sherborn was raised to prelatical dignity. Its Saxon name, *Scire burn*, means a clear brook (or *burn*, in the northern dialect), and therefore agreeable to the pastoral fancy of a hermit. Abbot Myer told Leland, that "he had redde in Latine bookes of his house, that Sherburne was callid *Clare Fons*." It was also called *Fons Argenteus*, as appears by the following curious extract, furnished by the same author. "Offa, rex Est-Anglorum peregre proficiscens, ad cognatum suum Alkmundum, in Saxonia (Wessex as opposed to Mercia) commorantem, pervenit, ibique Edmundum ejus filium in hæredem adoptavit." Ex vita Edwoldi fratris Edmundi. "Edwoldus *vitam heremiticam* duxit apud Fontem Argenteum in Dorsetshir." Doubtless the cell was that noticed by Leland: "St. John hermitage by the mille, now down." As to the cathedral, which was converted into an abbey church, that part of it had only a *thatched* roof, should not be allowed to detract from the real grandeur of the edifice. A century before Leland's visit, *i. e.* about 1440, "a preste of Al-Halowis shot a shaft with fier into the toppe of that part of S. Mary chirch, that devidid the est part that the monkes usid, from (that which) the townesmen usid; and this partition, chauncing at *that* tyme to be *thakkid* yn the rofe, was sette a fier; and consequently al the hole chirch (the lede and belles melted) was defacid."

‖ "In Sorbiodunum we recognize the Celtic words *Sorbio* dry, and *dun* a city; and in the more modern appellation of *Searbyrig*, the Saxon words *Sear* dry, and *byrig* a town, so that Romans and Saxons designated it the *dry city*." See Sir R. C. Hoare's *Ancient Wilts*, a superb work, which unfolds with unequalled fidelity the primitive history not merely of a province, but of the whole nation with respect to the arts and implements of civil life.

mured within a vast and strong fortress, to the ark of God shut up in the temple of Baalim. Hermann being a foreigner, had none of that intuitive wisdom which natives generally possess in adopting their buildings to the peculiar climate, and therefore founded his cathedral church on a hill exposed to the inclemency of the weather, and inside of a fortification also, instead of the valley, which was protected by a castle, sheltered from the winds *, and watered by a clear stream, meandering over a fertile soil. He did not, indeed, live to finish the edifice he began, but died either in 1076-7 or 8. Osmund, a Norman baron, created earl of Dorset and lord chancellor, was his successor. He completed the church began by Hermann, and endowed it with considerable revenues, which are specified in a charter dated at Hastings, April 5, 1091, confirmed by William Rufus, and signed by seven counts, the archbishop, nine bishops, and nineteen other persons, in all thirty-seven, and not *three*, as has been erroneously stated. This charter is piously issued in the name of the Holy Trinity, while Osmund modestly styles himself merely "bishop of the church of Salisbury," he "canonically grants for ever" several towns, the church of Sherborn, &c. the "church of Salisbury with its tenths and appendages, and two and a half hides of land † in the same town, &c." "a moiety of every oblation which shall be offered upon the principal altar ‡, except the ornaments, and the whole oblations of the other altars," &c.

On the fifth of April, 1092, Osmund, assisted by the bishops of Winchester and Bath, dedicated the new church. It is said that the belfry being burnt by lightning §, was deemed an ill omen of the

* A very just apprehension of the winds appears to have been felt by the people of the west of England in all ages, and this awakened their natural sagacity to contrive how to evade them. "When the Britons of Cornwall," observes Whitaker, "first fixed a church upon a site, they did as the Britons and Saxons of Cornwall equally do to this day, overlook all fear of dampness in the predominating dread of winds: they therefore chose a ground sheltered from the winds, though it was moist in itself, for the position of their church; and the Saxons chose another more moist, but more sheltered, for their college." In the erection of the present cathedral of Salisbury, this indigenous consideration has had due influence.

† All the estimated quantities of land in a hide are totally incompatible with this statement; we must therefore adopt the ingenious Mr. H. P. Wyndham's opinion, as expressed in the learned and critical preface to his translation of "Wilescire from Domesday Book," that it is an uncertain portion of land worth annually twenty Norman shillings, and therefore varying in extent according to the quality.—Walter de Eurus, d'Eureux, or Devereux, owned the castle, and perhaps sold to Osmund the land here given.

‡ "Before the time of pope Gregory called the Great, the dead were always buried out of the town; but saying mass for the dead being then invented, sepulture became the source of great gain, as every one left largely to have masses said to pray his soul out of purgatory; the better to secure these fees, the clergy made burial grounds round the churches. The principal altar was called also the high altar, and dedicated to the patron saint, as this of Sarum was to the Virgin Mary, the offerings here were more sumptuous than others. By ornaments, we are to understand things for the use of the church, as plate, images, crucifixes, ampuls, candlesticks, basins, biers, vestments, pixes, crosiers, mitres, chests of relics, philatories, tabernacles, chalices, censers, chrismatories, copes, chesables, altar-cloths, serta or garlands, buckles," &c.

§ Perhaps this is a mistake, as it has been erroneously stated that Knyghton says the *steeple* was blown down, whereas he explicitly mentions only the roof, *tectum*, not *turris*. "This year the tower (turris) of Wynchcomb church was struck with lightning, it perforated the walls, knocked down the head of a crucifix, and (most impiously) broke the right thigh of an image

church's stability; and Knyghton states that the roof was blown off the fifth day after its dedication. Every thing, indeed, conspired to make an impression on the mind that it could be only a temporary place of worship, notwithstanding its elegance and the immense sums which subsequent prelates bestowed on its decorations. The famous Petrus Blesensis, of transubstantiation notoriety, who wrote about sixty years after its erection, bestows on it his obtestatory denunciation. "Sarum is a place exposed to the wind, barren, dry, and solitary; a tower is there, as in Siloam, by which the inhabitants have for a long time been enslaved. The church of Sarum is a captive on a hill; let us therefore, in God's name, go down into the level, where the valleys will yield plenty of corn, and the champaign fields are of a rich soil." This city, however, flourished for several years. That it was one of the most powerful and populous places in England at this period must be inferred, from the circumstance that king William summoned here, in 1085, all the estates of England and Normandy, archbishops, bishops, abbots, counts, barons, knights, &c. to swear allegiance * to him. Osmund completed his work by placing secular canons on the foundation, and in order to have them enlightened, learned, and pious men, wrote books for their instruction, and the service of his church, particularly the "*Ordinale secundum usum* † *Sarum*," transcribed others, and, it is added, with his own hands bound and illumined several to form a library. He died in December 1099, and to sate the avarice of a miser, pope Calixtus III. his name was deified ‡ in 1457.

of Mary! The church was then filled with fetid vapours, when the monks with holy-water and relics of saints (as potent spells as any of Macbeth's witches) made processions round it. In London more than 600 houses and several churches were injured by a hurricane. In the church of *Arcubus* two men were killed, and six rafters of the church were driven into the ground, so that scarcely a sixth part of them appeared. The same tempest *(turbo)* blew off *(dejecit)* the roof *(tectum)* of Salisbury church, the fifth day after Osmund had dedicated it." *X Scrip.* p. 2364.

* This, said Blackstone, in the first editions of his Commentaries, "seems to have been the era of formally introducing the feudal tenures by law (after compiling Doomsday Book), and probably the very law thus made at the council of Sarum is that which is still extant," enacting that all freemen shall swear on their fealty, &c. to be faithful to the king, &c. But military tenures were previously introduced, which proves the correctness of the lord chief justice Ellenborough's remark, that the "Commentaries" made their author a learned judge, rather than a learned judge the "Commentaries." Feudal tenures existed under Edward Confessor, and were the result of necessity, the mere consequence of incessant wars, and not any great invention or grand system of policy introduced by the Normans.

† In justice to Osmund's fame it must be observed, that he was not author of *all* the devotional books in the use of Sarum. The *Horæ B. Virginis*, *Breviarum* and *Missale* contain many absurd and even scandalous sentences, such as the story of the devil and St. Bernard, the nonsensical prayer for "ardor without discretion," the prayers to St. Wilgefortis, to the 11,000 maids, to Mary, to Apollonia for the tooth-ach, Sigismund for fevers, Sebastian and Roche for the plague, the amorous addresses to Miss Etheldreda, &c. &c. See "Reflexions upon the Devotions of the Roman Church," with translations of the prayers, hymns, &c. 8vo. 1674, a work of considerable merit; and he must be a very insensible man, or more influenced by prejudice than piety, who would not occasionally either smile or sigh in perusing it.

‡ An interesting account of the miracles ascribed to him, and the correspondence with the pope respecting his canonization, will be found in Mr. Dodsworth's work, extracted from the records preserved in the chapter. It furnishes some curious additions to the history of human credulity and knavery, as well as facts demonstrating the cupidity, to say no worse, of the

Roger, a Norman, succeeded. He was a curate to a small church, in the vicinity of Caen, when prince Henry, being out on a military enterprise, accidently entered the chapel, and with his companions heard him say mass. Roger, who knew something of soldiers' dispositions at church, read* the prayers so very expeditiously, that mass was ended before some thought it well begun. All applauded so dextrous a priest, and the prince, pleased with the circumstance, desired him to follow the camp, with which he cheerfully complied. Roger possessed little learning, but considerable subtilty and adroitness, and was therefore very successful in whatever he undertook. So perfectly did he acquire his master's esteem, that when Henry came to the throne, he declared that "Roger would sooner be tired of asking than he of bestowing." Lands, churches, prebends, and whole abbeys were given to him; he became his chancellor, and bishop of Salisbury. The office of chief justiciary, he modestly refused, till persuaded to it by the other bishops. He thus acquired great wealth and influence †. The king, advancing in age, required an oath of allegiance to his daughter, the empress Maud, which our bishop and the other nobles willingly tendered. He died soon after, and Roger, forgetting his oath to his benefactor, assisted in raising Stephen to the throne. For this he has been accused, and with apparent reason, of gross ingratitude and perjury. His apology, which may satisfy a papal casuist, is, that Maud engaged not to marry without the consent of the states, which she did not perform, and thereby forfeited their allegiance. At this period, however, the crown of England was rather elective than hereditary, consequently our prelate was under no obligation but his oath. The subsequent conduct of Stephen, a brave and generous warrior, seems an "equivalent" ‡ to the bishop's error in this case; for although he acted some years entirely by his advice, and raised his relations, one to be the treasurer, and another chancellor of England, he treated our prelate with ingratitude and cruelty in his old age. A dispute arose between bishop Roger's servants and those of the earl of Brittany; our old prelate and his relations were summoned

court of Rome. This trade was the staple manufacture of the papal dominions. The Rev. Mr. Bowle, Archaeolog. ix. 39-44, has given some particulars of Osmund's deification.

* This practice still continues in Spain, and even in Portugal. A poor Spanish chaplain will read over the prayers and perform the whole ceremonies of the mass in eleven minutes and a half! for this he receives a *pescta* (about 10*d*.), and proceeds to something else. This is called public worship, and it is certainly as innocent as loitering over the prayers (which are all read in a low and inaudible voice), and occasionally gloating at the women who attend the mass.

† "He constructed (says Leland) the castle of de Visas (Devizes) and Sherborn;" the latter was esteemed one of the first in Europe, and began one at Malmesbury. He brought his brother [rather his nephew, although Wikes, almost his cotemporary, calls him brother] "Alexander from France, and made him bishop of Lincoln;" this friend emulated him "in building the superb castles of Newark, Lefford, and Banbury."

‡ See lord Halifax's "Anatomy of an Equivalent," which now merits particular attention.

before the king; they all appeared except Nigell, bishop of Ely, who retired to Devizes, and fortified himself in the castle. This aggravated the evil; the king immediately carried bishop Roger and the chancellor, his natural son (for bishops in those days might have mistresses * but not wives) to Devizes, and there threatened to hang young Roger if the castle did not immediately submit. To prevent this, our aged bishop, a fond parent, interfered, and bound himself by a solemn oath, not to taste food till the castle had surrendered. The determined Nigell, however, held out three days, before he opened his gates. Stephen also seized a great part of our bishop's wealth; this grievance, with his long fast and his advanced age, threw him into a fever, and he died in December 1139. Roger added to the secular canons introduced by his predecessor, and it is believed raised the number of dignitaries to fifty-two, which the church retained till the reformation. Stephen himself, Maud, Henry II. and king John, all evinced their liberality to our church, which in grants, privileges, and immunities, was very highly favoured †.

Stephen, opposed in the nomination of his favourite, kept the see vacant two years. Joceline de Bailul, a native of Lombardy, was then appointed. He was twice excommunicated by the nefarious Becket for giving his consent to the archbishop of York's coronation of the younger Henry. Joceline directed the affairs of our church with great moderation; he retired to a convent about a year before his death, and took the habit of a Cistertian monk. He died in 1184, and notwithstanding his monkish piety *(t'accusi di pietà, non de rigore)*, it was considered no diminution of his religious character that he had a natural son ‡, Fitz-Joceline, who was bishop of Bath, and ultimately of Canterbury. In consequence of the troubles occasioned by the refractory and rebellious Becket, our see remained vacant five years, and Henry appointed commissioners to collect its revenues §.

* The Romish clergy even at present are not too rigid in this respect; yet Capgrave, *Vita St. Gildæ* makes abbot Carilefus refuse to see even the queen Altrogodis, declaring "that so long as he lived he would not see the face of a woman, neither should any woman come within his monastery which he had built, our lord commanding him. It doth not become us who are accounted of the family of Christ, *to sell the seeing of us unto women*; or for gaining of lands to adventure our souls to the enemy of mankind."

† See Dodsworth's "Historical Account of the episcopal See and Cathedral Church of Salisbury," a work by far the most accurate, complete, and even elegant, which has hitherto appeared, or can appear, for some time to come on this subject. If Stevenson's edition of Bentham's Ely did honour to the Norwich press, so will Dodsworth's history exalt that of Salisbury.

‡ Human nature is the same in the present as it was in that age, but art had not then so completely triumphed over it, otherwise we should no more have heard of our good bishop's sons than we now do of those of the vicar apostolic of the —— district. The Rosseau system was then happily unknown, and the pious bishops Roger and Joceline acknowledged their offspring, and raised up good members of society.

§ The want of money was want of power in our kings of that age, and every means were adopted to procure both. Richard in 1194 issued a proclamation for holding a tournament between Salisbury and Wilton; and that "every earl that shall tourney there shall give to us

It was afterwards occupied by Hubert Walter and Herebert Poore or Pauper; the latter dying in 1217, was succeeded by Richard Poore, who had been eighteen years our dean, two years bishop of Chichester, and was finally translated from Salisbury to Durham in 1228 (some accounts say 1226), where he paid off the debts of his predecessor.

The time had now arrived for the removal of our church to a more auspicious situation. Bishop Richard Poore well knew the inconveniences to which the clergy were subjugated by the soldiery of the castle, and although the walls had been suffered to decay, when the kings discovered the effects of castles in the hands of turbulent and disloyal barons, yet the military authority still existed; the governor's right to forage at pleasure among the peasantry was still unimpaired. Other causes were no less efficient with the clergy for removing their church. Some of them were occasionally debauching the female relatives of the Castellans, which was retaliated by every possible contrivance to annoy them. King John, also, in revenge for the pope's tyranny, imprisoned all their concubines *, and levied heavy fines on them for their liberation. These grievances had long been the source of incessant broils; but such was the deplorable vassalage to a foreign priest, that the king and states of the realm, could not move the site of a church from a hill to a valley, without the pope's bull or licence, and even this was obtained merely by money and misrepresentation †. Our prelate being then authorized to remove his church into the valley called *Merrifield*, Henry III. granted by charter ‡ to the bishop, dean, and chapter, the whole ground selected for the site of "New Saresbury," with all the prerogatives of a city, the same as Winchester, making the bishop lord of the soil, sole proprietor of all the local customs, and other immunities, empowering him to erect bridges, roads, &c. for the convenience of his clergy, and the inhabitants of

twenty marks, a baron ten marks, and a knight that hath lands four marks, and he that hath no lands shall give two marks." Officers were appointed to receive these fees, and the tournament was held near Stratford.

* On this head we shall cite the words of Italian and Roman Catholic historians. "Siccome in quei tempe (1210) rari erano in Inghilterra gli ecclesiastici che non avessero *concubine*; Giovanni, zelante della puntuale osservanza dei canoni le fece imprigionar tutte, vendendo cara a ciascuna la loro liberazione." *Martinelli, Stor. d'Inghil.*—"Dopo lo stabilimento del celibato fra il clero, observes Sastres, l'*uso* delle *concubine* fra gli ecclesiastici divenne si *generale*, che l'istessa corte di Roma fu costretta a *tolerarlo*; ed i vescovi in Inghilterra stabilirono de' regolamenti riguardo a bastardi, che ne resultavano." *Saggi sulla Gran Bretagna.*

† "The truth of the matter is (says Holinshed), the souldiers of the castle and chanons of Old Sarum fell at oddes, insomuch that after often brawles, they fell at last to sadde blowes." In the "Salisbury Ballad," by Dr. Walter Pope, the friend of the excellent bishop Ward, the causes are intimated.

"The soldiers and churchmen did not long agree,
For the surly men with the hilt on,
Made sport at the gate, with the priests that came late
From shriving the nuns of Wilton."

‡ This charter is dated January the 11th of Henry III, or 1227, but there must have been some previous grant to the bishop, before he began to build his cathedral.

the new city, who were also exempted from all tolls, pontage, passage, stallage, carriage, &c. throughout the realm. The king reserved only the advowson of the bishopric, and the bishop became feudal lord of the city and its precincts, holding markets, courts of justice, &c. This, says Leland, was "the ruin of old Saresbyri and Wiltoun. For afore this, Wiltoun had twelv paroch churches, or more, and was the hed town of Wileshir." A road was made to Salisbury and a bridge over the Avon, near Harnham, which "was a village before the erection of New Saresbyri, and there was a church of St. Martin longging to it."

The next consideration was the raising of funds sufficient to build a new cathedral. For this purpose, the bishop and dean (Adam de Ivelcestre) issued a decree, in which they and all the canons and vicars in a convocation bind themselves to pay, by quarterly instalments, one fourth of their entire incomes during seven years. This instrument was dated "on the day of Sts. Processus and Martinianus," in 1218. Preachers were also appointed to collect through the country the contributions of the pious. Mean time a wooden chapel to the Virgin Mary was built, and consecrated at Easter; on the feast of the Trinity, 1219, the bishop also consecrated a cemetery, and it was decreed that the translation from Old Sarum should take place on the following feast of All Souls. On the 28th of April 1220, the foundation of the present church was laid. Our prelate (says William de Wenda, an eye-witness, then precentor and afterwards dean), expected the king. His majesty, however, was engaged treating with the Welsh, at Shrewsbury, and the bishop amidst numbers of people, laid the first * stone for pope Honorius, the second for his grace of Canterbury, and the third for himself. William Longespee, earl of Sarum, being present, laid the fourth stone; his countess, Elaide Vitri, the fifth; and after them the dean, chapter, and several others. Many of the nobility returning from Wales, came to Salisbury and laid stones, thereby binding themselves to a contribution for seven years. The fabric being sufficiently advanced to admit the performance of public worship, the clergy were summoned to attend the first service, when the bishop on the vigil of St. Michael, in 1225, being Sunday, consecrated three altars; the first in the east part in honour of the Trinity and All Saints, on which henceforward the mass of the Virgin was to be daily sung. He then dedicated another altar in the north part of the church to St. Peter

* Henry's charter says the first stone was laid in the king's name. The testimony of an eye-witness, Wanda, must be received, otherwise the account which Godwin gives is not contrary to the manners of that age. "Pandolf, pontifical legate, says he laid the five first stones, one for the pope, another for the king, a third for earl Salisbury, a fourth for the countess of Salisbury, and the fifth and last for the bishop."

and the Apostles, and a third in the south, to Stephen and other martyrs. On the following Thursday the king, and his justice Hubert de Burgh, visited the cathedral; the former offered ten marks of silver, a piece of silk, and granted a yearly fair of eight days duration; the latter, a volume of the Old and New Testament, adorned with precious stones, and the relics of many saints. At the feast of the Trinity, in 1226, the bodies of bishops Osmund, Roger, and Joceline, were removed from Old Sarum and deposited in the new church.

The building of the cathedral now advanced very slowly; the funds of the clergy were completely drained by the extortions of the pope, and what little the people could devote to pious purposes was artfully carried off under the pretext of crusades. Dwelling houses were also required in the new city. But the papal rapacity had lost all limits, and Honorius unblushingly demanded a yearly rent from every religious establishment in England. Our bishop nobly refused this iniquitous imposition, and his holiness was so enraged that he ordered the tenths to be rigorously collected, and threatened the bishop with excommunication if they were not instantly paid. Disappointed in one project, his infallible highness had recourse to another; determined to have money, he now attacked our bishop and the king of France, either to send out reinforcements to the crusaders or money to those already in Palestine. In this also he failed, and the bishop of Salisbury, in the name of the king, declined all efforts of crusading in the existing state of things*. Bishop Poore being now translated to Durham, Gregory IX. demanded the nomination of two prebendaries in every diocess in England. This likewise was refused, but he contrived to send above 300 Italians to fill the first vacant benefices †. Robert Bingham was elected successor to bishop Poore, in December 1228; he applied himself to complete the buildings of the cathedral, but although he lived till November 1246, and built St. Thomas's church, and Harnham bridge, he left the works still unfinished, and the see burdened with a debt of 1700 marks. His successor, William of York, was no more fortunate; Ægidius de Bridport, or Gyles de Bridlesford, had the pleasure of seeing the cathedral completed, when he solemnly dedicated the church to the Virgin Mary, on the 30th September, 1258, king Henry, the archbishop of Canterbury, and a great number of prelates and nobles being present. According to the account delivered to the king, the expenses of the building amounted

* See Rymer's Fœdera, vol. i. p. 303-4.

† The pope himself wished to visit England, but notwithstanding the superstition of the king and people, "the king's council liked not thereof, alledging that the Romans rapines and simonies, had enough stained England's purity, though the pope himself came not personally to spoil and pray upon the wealth of the church."

at that time to 40,000 marks, or £26,666 : 13 : 4 sterling. But the cathedral had not then attained its actual sublimity; the nave, aisles, choir, and transepts, the body of the building, indeed, were unquestionably the same as we now see them; but a story of the tower and the whole spire have been added since, and most probably about a century * after the dedication. Unfortunately no record has since been discovered to say who was the architect of the spire †; but its boldness of conception, its magnitude, so much greater than that of Chichester, to which it bears much resemblance, and much more elegant than that of Norwich, all conspire to excite regret that we cannot here designate the man whose genius and skill produced such an admirable structure. Although this spire is considerably higher than St. Paul's, London, yet the pyramid and tower exactly harmonize in the most graceful proportion. The low situation, indeed, of the whole edifice,

* Dugdale observes; "there is a patent of the first year of king Henry VI. 1423, which recites, that the stone tower standing in the middle of Salisbury cathedral is become ruinous, and empowers the dean and chapter to appropriate 50*l.* annually for repairs." Hence he infers, that the "repair was made, and tower rebuilt, with the *addition* of a *spire*," which he supposes to have been finished not later than 1429; for in that year sir Walter Hungerford had licence from the king to appropriate the great tythes of Cricklade, and the reversion of the manor, called Abingdon's court, "to the dean and chapter of Salisbury cathedral, to *maintain* the *tall spire steeple* of that fabric in *repair*." Had the spire been just erected, it could not then have required *repairing*, and it is very unusual to find such prudential grants so long before they can be really wanted. Mr. Dodsworth, who, with the church records all before him, has investigated this point with equal talents and diligence, concludes that the spire was built between the years 1335 and 1375, later than that of Chichester, which tradition ascribed to the same architect. It is true, much alarm prevailed respecting the state of the spire, towards the end of the fourteenth century, and even later many chapters were held on the subject; but, as sir C. Wren observed, when he repaired it in 1668, the original architect had his fears, he added "a most excellent bandage of iron to the upper part of the arcade, embracing the whole on the outside and inside of the tower, with uncommon care.—This is, perhaps, the best piece of smith's work, as also the most excellent mechanism of any thing in Europe of its age." Seven other bandages hoop as it were the spire together, besides one round its basement, at the eight doors opposite the parapet of the tower, The whole structure, indeed, is most ingeniously conceived to possess the greatest strength with the most slender materials. It has even been struck with lightning several times, without experiencing any material injury; and in June 1741, it was actually set on fire by this powerful element, the hole in a beam which it burnt before being discovered may still be seen. Much has been said about its being twenty-three inches from a perpendicular, but this perhaps took place by a settlement even before it was completed; certain it is that no change of its declination has ever been recorded. Mr. Wyatt states that "the south-west pier is sunk seven or eight inches, and the north-west half as much; this has occasioned the leaning of the tower and spire to the south-west." The two, however, are so admirably bound together by arches and counter-arches, inside and outside; the winding stairs in each of the corner piers of the tower, and the tabernacles with four door-ways in the spire, all contribute to make it as durable as the nature of its materials will admit. The roof is estimated to contain 2641 tons of oak timber, and under it are six or seven cisterns of water in case of fire.

† The origin of spires is envolved in the same obscurity as that of the pointed arch. Dugdale considers the spire of old St. Paul's, finished in 1221, as one of the first, and Warton; who ascribes them to the Saracens, instances Norwich in 1278. Whenever turrets and pinnacles became general, spires were likely soon to follow; but much confusion has arisen, particularly in our Latin chroniclers, for want of distinct terms, to designate towers, steeples, and spires, and also by the misapplication of these terms. It appears, however, that the practice of building spires, like many other useful arts, travelled from Greece to Rome, and thence to England, although it is no less certain that the spires in England, and particularly that of our cathedral, greatly surpass any thing of the kind ever constructed in foreign countries. Dallaway truly observes "it has never been equalled." Views still remain of buildings in Corinth with spires, and also some in ancient Rome, and we know that they existed in France before the crusades. Ducarel has given an account of spires on St. Stephen's, Caen, which was begun 1064, and finished in 1077; but the spires may be the work of English artists at a subsequent period.

contributes to diminish both its apparent and real grandeur, and strangers, unaware of this circumstance, can never believe that the body of the church is so very large, and the spire so high, till they actually enter them, till they traverse the one and ascend the other.

Having traced the history of our cathedral church to its final completion, we have only to mention that bishop Beauchamp, with more vanity than taste, had a chapel erected outside the aisle of the lady chapel, for which several buttresses were cut away, and the structure (decipit exemplar vitiis imitabile) in a very dissimilar style, appeared an unnatural excrescence. Another chapel was also erected at the eastern end of the building by the Hungerford family. An entrance porch had likewise been constructed at the north end of the western transept, most probably to imitate in some measure the Martyrdom at Canterbury, when it was the fashion to worship Thomas Becket. The intruded chapels greatly weakened the building, and endangered the existence of the whole east end. But thanks to the liberality and taste of bishop Barrington, and the talents of the late Mr. Wyatt, all these defects were judiciously removed in 1789, the cathedral restored to its primitive simplicity and beauty, while all the monuments of ancient art were carefully preserved * and placed in parts of the building more congenial to their respective characters, and more consonant with the general harmony of the edifice. It is admitted by Bentham to be the only cathedral church which never had any intermixture of styles, and cited by Hawkins as "the first instance of the pure and unmixed Gothic in England." The elegant buttresses †, which had been sacrilegiously cut away to gratify private vanity, are now all restored, and the exterior proportions of the building are so admirably adjusted, the harmony of parts so complete, that it would be as wise

* On repairing the lady chapel, several coffins were discovered lying near the surface; they contained perfect skeletons, and at the head of each a chalice and patten were found; one of these is of silver gilt, and the design and workmanship are by no means inelegant. In the same coffin were found a gold ring set with an agate, and a wooden crosier in a decayed state. In the centre of the patten is the hand of a bishop engraven, in the act of giving benediction; it also bears the evident remains of linen which had probably covered the wafer as it decayed adhering to it. The ring is large, and supposed to be that of investiture; the stone is perforated, and may probably have been in a rosary. It is conjectured that these articles belonged to bishop Nicholas Longespee, son of the earl Salisbury of that name, as there is an account of his having been buried near the spot where they were found. In removing the tomb of Beauchamp another ring set with a sapphire was discovered of much ruder workmanship. These remains are deposited in the muniment house, an octangular structure on the south side of the church. *Dodsworth's* Guide, and *Gough's* Sepulchral Monuments.

† In almost all other Gothic structures the buttresses either excite a degree of apprehension that the building is weak and likely to fall, or appear but clumsy after-thought devices, to give it strength and durability; but here they are real ornaments, although simple in themselves, and devoid of all sculptured work. As to the antiquity of buttresses (the name of which is derived from the French *arc-boutants*), they were originally used at the ends of buildings. Whitaker, (cathedral of Cornwall) says they "were used by the Britons of Cornwall in the seventh century." Hence perhaps have been derived our ideas of the *butt* end of any thing. The earliest mention of lateral buttresses in England, occurs in the Itinerary of William of Worcester, who speaks of "botrasses" at Ware, in Hertfordshire.

to attempt improving the figure of the human body by adding or subtracting a limb, as to improve the external character of Salisbury cathedral, by adding or subtracting a single part. Nor is its interior less admirably harmonious in itself than the exterior. The same unity of design and consonance of object appear throughout. The few monuments which were necessarily removed, are placed in more proper situations between the pillars of the nave, or in the aisles of the transepts; and all the ornaments in the Beauchamp and Hungerford chapels have been judiciously appropriated to respectable purposes. The vulgar Grecian screens, introduced by sir Christopher Wren, have been removed; the lady chapel thrown into the chancel, the altar carried to the east end of the building, and fitted up with some of the finely-sculptured Gothic niches found in the chapels; the episcopal throne, prebendal stalls, and choir, are equal in elegance and delicacy of Gothic ornaments to any thing in the kingdom. The screen at the entrance of the choir, the organ * loft, the slight elevation of the chancel, the slender yet lofty columns, the mosaic painted windows, the distant prospect of the Saviour in the east window, diffusing light as rising up from his tomb, and over it the upper eastern window †, with the enchanting representation of the brazen serpent, all conspire to give grandeur and sublimity, to shed "a dim religious light," and dispose the mind to the exercise of the highest and noblest of our mental faculties, grateful adoration of the benign author of our existence ‡.

To preserve this fine building "the dean and chapter in 1808, set

* This fine instrument was built by Mr. Green, and is a present of his majesty. "Munificentia Georgii tertii, principis clementissimi pientissimi optimi, patris patriæ et hujusce diœceseos incolæ augustissimi." The value of the gift was enhanced by the very gracious manner it was bestowed. His majesty asked bishop Barrington, whom he knew to be the projector and patron of the intended improvements, what they were, and how the expense was to be defrayed. His lordship described the several alterations, and observed that a new organ was much wanted, but he feared it would greatly exceed the means, which depended solely on the voluntary contributions of the gentlemen in Berkshire and Wiltshire, the counties of which the diocess consists. The king, who has "said more good things than any other gentleman in his dominions," immediately replied, "I desire that you will accept of a new organ for your cathedral, being my contribution as a Berkshire gentleman." *Dodsworth.*

† The painted window above the altar is from a design of Reynolds; it is twenty-three feet high, and possesses no peculiar excellence; but that of the adoration of the brazen serpent, consisting of twenty-one figures, designed by Mortimer, and executed by Pearson, is unquestionably one of the finest pieces of the kind extant. The amateur should go up to the ambulatory to observe this exquisite production of human genius, and study the figures of adoration, agony, &c.

‡ These indispensable alterations, tasteful and judicious as they were, nevertheless occasioned some momentary dissatisfaction. Invidiousness, some doting prejudices about things as they are, and the latent but powerful influence of that sentimental fanaticism which affected public taste during the American war, and which subsequently convulsed Europe, misled some intelligent Protestants, and in the awakened dread of puritanical barbarity, induced a most irrational devotion to every thing reputed ancient. Time and experience, however, have effectually dissipated all these fancies. As to Mr. John Milner, who for his calumnies on Protestants was made a vicar apostolic, a D. D. (which deceives many, and often procures him the attention merited by such graduates of an English university), and lastly a papal bishop, his scurrilous garrulity respecting the improvements in our cathedral is beneath notice. His quarto pamphlet, of which unfortunately for him he has published a second edition, after his first wrath might have subsided, is issued forth as a "Dissertation on the modern Style of altering ancient Cathedrals;" and it is perhaps impossible to name a tract so replete with errors, idle

apart one eighth of their fines for its repair; but this being found insufficient, a general chapter was held in 1813, where it was determined to contribute two and a half per cent. on all fines for this purpose. The bishop and dean liberally agreed to make a similar allowance from all the fines of lands attached to their respective dignities, as well as their prebends." With these funds (and the judicious care of its conservators), there is little doubt of Salisbury cathedral * long remaining one of the most perfect buildings of the kind extant. The cloisters are in fine preservation. The highly curious chapter-house, which had particular stalls for the respective dignitaries, suffered much by the rebellious fanatics. It is octangular, supported by a slender central pillar. The Bible history from the Creation to the passing of the Red Sea was sculptured above the arches round it, but the work is greatly defaced; yet enough remains to prove that some of the sculptures were *graceful* and elegant (especially three female heads on a capital in the south-west corner), although it has been unthinkingly asserted that "there is neither grace, taste, nor proportion in the figures themselves." The floor is paved with glazed tiles, called Norman. As to the monuments † in the

declamations, falsehoods, and misrepresentations. He asserts that the pedestals of the delicate columns in the chancel are *covered* by raising the pavement, yet his more honest draughtsman very correctly shews them distinct and entire! The clergy of Winchester are doubtless much obliged to him for the improvements which he generously suggests to them in their cathedral; and above all for the images and emblems of idolatry which he proposes placing in the high altar. But of such a writer it is superfluous to say more. We cannot expect much fidelity of representation from those who adopt the system of holding no faith with persons differing from them in opinion. If any one has been deceived by Milner, let him come to our cathedral, and see with his own eyes. Nay, more; should it happen to be the day of communion, he may perhaps be surprised, if an inhabitant of London, to see so many young and beautiful communicants in so small a parish as the Close. He will perhaps then discover that the sublime effects of the edifice admirably correspond with the simplicity and solemnity of this impressive ceremony.

* The establishment consists of dean, precentor, chancellors of the diocess and church, treasurer, archdeacons of Sarum, Wilts, and Berks, sub-dean, sub-chanter, forty-five prebends, four of which are annexed to the bishop, dean, &c. six of the prebendaries are residentiary canons, four vicars choral, seven lay-vicars or singing men (formerly there was only six) one of whom is organist, eight choristers, &c. At the Reformation the church had above 2000 ounces of silver in images of Mary, Osmund, censers, &c. chests of relics, tabernacles, biers, &c.

† The monument of the boy-bishop, as it is called, has excited much attention. It is covered with an iron grating, and is a stone image of a little boy, habited in episcopal robes, with a mitre on his head, a crosier in his hand, and at his feet a kind of dragon or monster. Mr. J. Gregory has discussed this subject in his dissertation, "*Episcopus puerorum in die Innocentium*; or a Discovery of an ancient Custom in the Church of *Sarum*, making an anniversary Bishop among the Choristers." In the statutes of our church it is observed, "The *Episcopus Choristarum* was a chorister-bishop, chosen by his fellow children upon St. Nicholas's day." The reason of this day being chosen is thus stated in the record of this festival. "It is sayed that his fader hyght Epiphanius and his moder Joanna, &c. And whan he was born, &c. they made him Christen, and caled him Nycolas, that is a mannes name, but he kepeth the name of a child, for he chose to kepe vertues, meknes, and simplenes, and without malice. Also we rede while he lay in his cradel he fasted Wednesday and Friday: these dayes he would souke but ones of the day, and therwyth held him plesed: thus he lyued all his lyf in vertues with this childes name. And therefore children don him worship before all other saints." From that day till Innocents' day the *episcopus puerorum* was to personate a bishop, and discharge all his functions except that of saying mass; his fellow choristers were to play the part of prebendaries, yielding to their bishop canonical obedience. In case the chorister-bishop died within the month, his exequies were solemnized with a pomp corresponding to his assumed rank; he was buried in all his ornaments, and hence the origin of the monument still remaining in our cathedral. The custom, although common on the continent, was almost peculiar to Salisbury in this country; and we have no reason to regret that the ridiculous farce of

church, their present situations and names will be found accurately laid down in the Ground Plan. The mural monuments * merit attention, particularly some of the finely executed modern ones. Flaxman's figure of Benevolence, exhibiting the good Samaritan, to commemorate W. B. Earle, has much interesting merit, although the left hand and fingers of the female are bad, the right is also ungraceful, and she is without lower drapery. The same artist's Gothic monument to W. Long, esq. is much superior; the canopy, screen, and the figures at each side, are finely and correctly executed. This attempt at Gothic architectural ornaments is highly laudable as well as promising. But Bacon's monument of the immortal author of "Hermes," challenges the liveliest admiration, not less for the exquisite delicacy and grace of the figure, than the classical conception and execution of the whole piece. The medallion is a fine profile of this ever-admirable writer of the Dialogues on Happiness, &c. The tablets recording the demise of the dignitaries † have in general little variety. Yet the walls are spacious enough to exhibit memorials of them, provided none but the virtuous were suffered to be so honoured. The names, indeed, of the sanguinary and igneous bishops Erghum and Waltham, who burnt the virtuous Wiclifites ‡ with so much satanic fury, are properly suffered

representing the massacre of the Innocents in a kind of drama extended no farther; however it is still continued and repeated in some parts of Spain, and was, till the revolution, performed in several provinces in the south of France and Italy.

* Salisbury has produced many great men in every department of human knowledge. The historian John of Salisbury, although a friend of Becket, thus describes popery: "scribes and pharisees sit in the church of Rome, laying intolerable burdens on men's backs. The legates swagger as if Satan were let loose to scourge the church; they *eat* the *sins* of the people while the true worshippers, who worship the father in *spirit* and *truth*, and dissent from their doctrine, are condemned for schismatics and heretics. Let Christ then shew us the right way." This great man died in 1182, long before Wiclif or Luther. See *Mag. Britan.* Bishop Thornborough, the poet Massenger, the artist Greenhill, and a multitude of other writers received existence and the rudiments of education in our city. The first earl of Chatham was born in Stratford; but this statesman's popularity is now on the decline; patriotism and opposition to the government are no longer considered synonymous, and it will soon require the great virtues of the son to shield the errors of an ambitious and despotic father. But one of the greatest ornaments of our church, Dr. Thomas Bennet, vicar of St. Giles, Cripplegate, London, should be particularly noticed among native and patriotic authors. His "Confutation of Popery," and all his works are so elegant, nervous, clear, convincing, learned, and logical, that they are worthy precursors of the great Harris's "Philological Enquiries." In natural history also we find many distinguished characters, and were it permitted to instance a royal physician (Dr. Maton), the learned and scientific vice-president of the Linnean Society, Salisbury has contributed its portion to the natural as well as philological sciences.

† In the episcopal palace there are finely executed portraits of all the bishops since the revolution. Among the paintings in this palace are two fine landscapes, executed by bishop Fisher himself (the preceptor of her royal higness princess Charlotte of Wales), which are not unworthy the pencil of an artist.

‡ Wiclif was summoned before Erghum at Oxford, but the bishop was soon embarrassed by the great reformer. The good citizens of Salisbury were also his disciples, and were persecuted by this bigotted prelate. Half the people of England were then Wiclifites or *Lothards* (*i. e.* constant singers, from *lollen* to sing and *hard* diligent), yet, strange to say, now that they are all Protestants, very few of them know any thing of his great and immortal labours. The Rev. Mr. Baber of the British Museum has republished Wiclif's translation of the New Testament, and whether considered as a history of our language or a key to the scriptures, it is extremely valuable. The translation of the Bible has never yet been published! this is a national disgrace, and we trust the learned and ingenious editor of the New Testament will immediately be called on and enabled to discharge this public duty.

to sink in oblivion; but those of Jewel *, Abbot, Earle, Seth Ward, F. R. S. Burnet, Sherlock, and Douglas, V. P. S. A. &c. must ever be cherished. It would, indeed, be difficult to produce in any country a more extensive series of great and illustrious, of learned, pious, and good men, than what we find in the see of Salisbury. Even in the dark ages of ignorance, barbarity, and unlimited superstition, with the few exceptions before noticed, our cathedral has been peculiarly fortunate in possessing men of learning, talents, and worth, in all its dignities, from Osmund and Poore, down to the present day, to the elegant Alison, the accurate Coxe, and the profound Daubeny. While our church can boast of such characters, our religion must always remain permanent and pure, our country great, illustrious, free, and happy.

* Jewel, the founder, or rather augmenter of the library, which contains a collection of very valuable, classical, and other books, many on Saxon and northern literature, besides above 100 MSS. from the tenth century to the invention of printing. So highly were these books esteemed, that "we find," says Dodsworth, "copies of indentures regularly executed between the bishop and chapter, relative to the loan of a Bible and Psalter, furnished to the bishop, apparently for his use in the service of the church, and which he was bound to return in case of translation, or his executors in case of his death."—Abbot, distinguished by the singular letter which king James addressed to him, respecting the right of kings. See Welwood's Memoirs.—Earl, author of Microcosmography, a most excellent moral work, of which Mr. P. Bliss has edited a new edition, and added many curious notes.—Ward, the amiable mathematician, whom Dyer, Hist. Cambridge, has traduced by confounding him with Dr. Samuel Ward, obtained the restoration of the chancellorship of the garter, which was held by the bishops of Salisbury, from Edw. III. to Henry VIII.—Douglas, author of "the Criterion of true and false miracles," the most effectual antidote against papal and other delusions which ever appeared.

DIMENSIONS OF THE CATHEDRAL.

LENGTH. *Outside*, 473 feet, western transept 229 feet 7 inches; *Inside* 449, the nave being 229 feet 6 inches, choir 131, and lady chapel or chancel 68:6; the western transept 203:10; eastern do. 143. WIDTH, *Outside* of the west front 111:4, nave and aisles 99:4; western transept and aisle 81:4; eastern do. do. 65; *Inside* of nave and choir from pillar to pillar 34:3; aisles from pillar to wall 17:6; western transept 34:10, its aisle 15:6; eastern transept 24:10, its aisle 14. HEIGHT of vaulting in nave, choir, and transepts 81; aisles and lady chapel 39:9; *outside* parapet wall and nave 87, do. aisles 44, roof 115, west front 130, of the parapet on tower 207, tower and spire to the cross 399:10; breadth of tower from east to west 51:2, north to south 50:6. The cloisters *outside* are 195 feet, *inside* 181 and 18 wide. The chapter-house is 58 feet interior diameter. The above correct admeasurements are by Mr. Fisher, clerk of the works, with the additions of Mr. Dodsworth, which we have also verified.

DESCRIPTION OF THE PLATES.

Plate 1, Represents the South Side of the cathedral from its west, nearly to its eastern extremity. The range of building before it is the bishop's palace, with lawn, walks, and shrubberies.

Plate 2, Shews the North Porch, the North Transept, and part of the Nave. In the fore-ground of this view formerly stood a useless bell-tower, which was taken down when the drains of stagnant water were filled up, the tombstones laid flat, and the whole churchyard made a smooth and salubrious green in 1790.

Plate 3. In this view appears the Wall of the South Cloister, the Chapter-house, and the South Transepts, with part of the nave.

Plate 4. A view in the Cloisters from the West; over the eastern cloister is the library, above which is seen part of the Chapter-house.

Plate 5. The West Front, shewing part of the cloister wall and the nave. The few statues which now remain in the niches have nearly lost all character by decay.

Plate 6, Represents the South-east End of the Choir and Chancel, with the side aisle of the latter, part of the South-eastern Transept and the Spire.

Plate 7. The Interior, taken from the north aisle of the nave, shewing the Southern End of the Western Transept; the monuments appearing are those of John de Montacute and Osmund.

Plate 8, Is a distant representation of the Cathedral from the North-east of Old Sarum; on the right side upon a high rampart appears the principal entrance to the citadel, with fragments of the walls, from which across the foss is a narrow raised way leading from the castle to the ancient city. To the west of this view was the site of the original Cathedral.

Drawn & Eng^d by J Storer

Pl. I.

S. View of Salisbury Cathedral.

Published Oct 1 1813 by Sherwood Neely & Jones Paternoster Row

Drawn & Engd by [illegible]

N. Transept & Porch Salisbury Cathedral.

Published Oct. 1 1813 by Sherwood Neely & Jones Paternoster Row

Drawn & Engd by J. Storer

Pl.

S. Transepts & Chapter House, Salisbury Cathedral

Published Oct 1 1814 by Sherwood, Neely & Jones Paternoster Row

ng" by J. Storer, from a Drawing by H. Storer

Pl. 4

Cloisters, Salisbury Cathedral

Published 1st. ... 1815 by Sherwood, Neely & Jones Paternoster Row

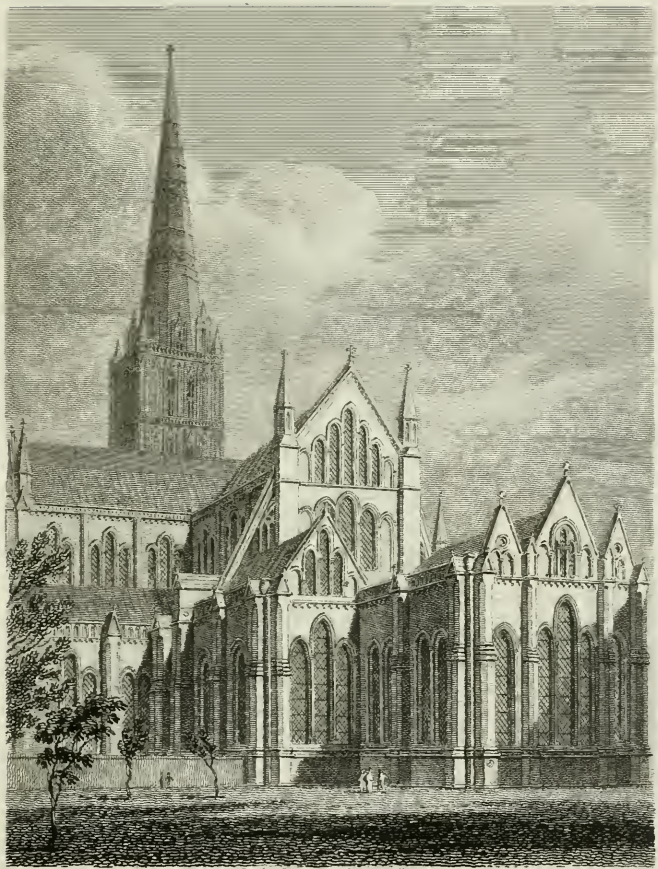
Engd by J. Storer, from a Drawing by F. Storer

Pl 5.

West Front Salisbury Cathedral.

To the Rt. Revd. John Fisher D.D. & F.A.S. Lord Bishop
of Salisbury, Chancellor of the Order of the Garter, &c.
This Plate is most Respectfully inscribed
By his Lordship's humble Servt. J. Storer.

Published Dec. 1.1814 by J. Storer & J. Neale, & Jones, Paternoster Row



Engd. by J. Storer from a Drawing by J. Storer

Pl 6

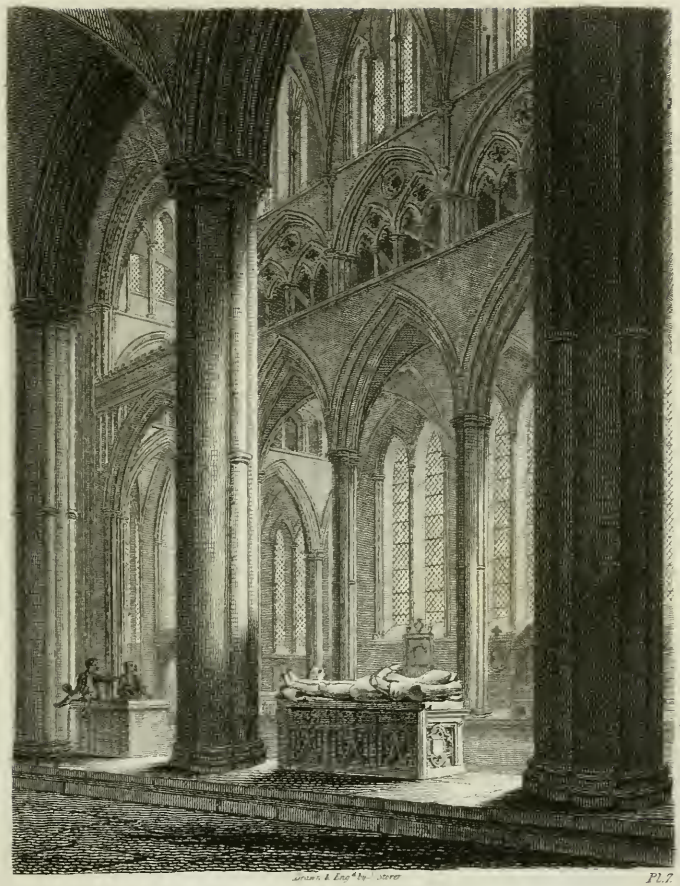
East end of Salisbury Cathedral.

To the Revd. Charles Talbot, LL.D. Dean of Salisbury.

This Plate is most Respectfully inscribed

By his humble Servt. J. Storer

Published Sep. 1.1814. by Sherwood, Neely & Jones, Paternoster Row



Pl.7

Interior of Salisbury Cathedral.

Published Oct.1.1814 by Harwood, North & Jones, Paternoster Row

Salisbury Cathedral from Old Sarum

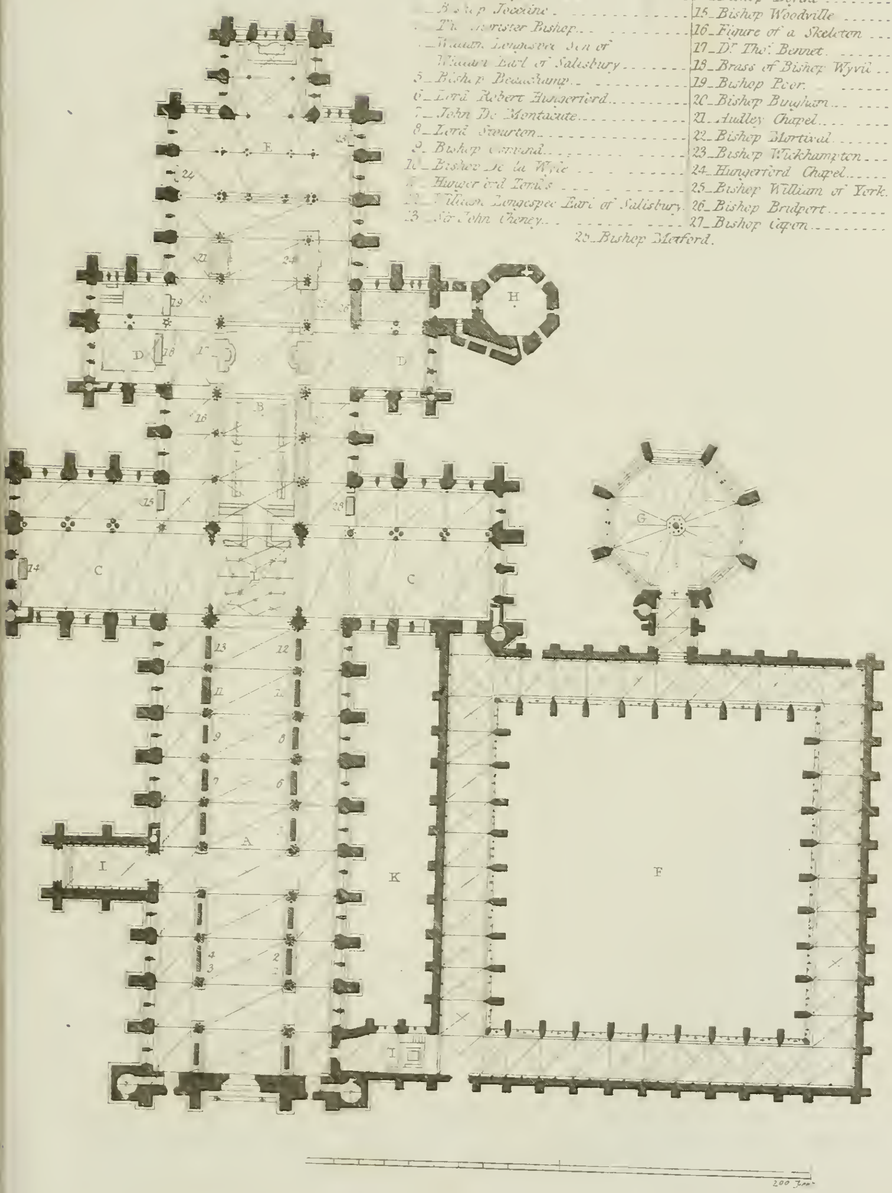
SALISBURY CATHEDRAL,

Shewing the groining of the Roof.

A. Nave. B. Choir. C.C Principal Transept. D.D. Eastern Transept. E. The Lady Chapel. F. Cloister. G. Chapter House. H. Muniment Room. I. Consistorial Court. K. The Plumbery. L. The Centre of the Tower.

1. Bishop Roger	14. Bishop Blythe
2. Bishop Joceline	15. Bishop Woodville
3. The Chorister Bishop	16. Figure of a Skeleton
4. William Longespee Son of William Earl of Salisbury	17. Dr. Thos. Bennet
5. Bishop Beauchamp	18. Brass of Bishop Wyvil
6. Lord Robert Hungerford	19. Bishop Poor
7. John De Montacute	20. Bishop Bingham
8. Lord Stourton	21. Audley Chapel
9. Bishop Osmund	22. Bishop Mortival
10. Bishop De la Wyle	23. Bishop Wickhampton
11. Hungerford Tombs	24. Hungerford Chapel
12. William Longespee Earl of Salisbury	25. Bishop William of York
13. Sir John Cheney	26. Bishop Bridport
	27. Bishop Capon

28. Bishop Metford.



HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCHES AND SEE

OF

Lichfield & Coventry.

The diocess of Lichfield and Coventry was one of the first which originated solely with the Saxon Christians. Prior to the arrival of those warriors, we have no authentic records of the existence or state of Lichfield, nor has any reason been assigned why it so early became the seat of episcopal authority. The monkish tale of the massacre of above a thousand Christians, who were the converts of a St. Amphibalus (i. e. the cloak of St. Alban), in the year 286, has long been consigned to the nursery of papal superstition. It could not therefore have attracted the attention of the Christian missionaries among the Mercians, in consequence, as alleged, of being the place of a martyrdom*, which never existed, and which was not even thought of till many centuries later. A better cause for its becoming the abode of pious Christians, may be found in its peculiar situation. From the observations and historical elucidations of the late rev. S. Shaw, it is unquestionable that Lichfield was in the immediate vicinity of druidical and other pagan temples. The high grounds, the adjacent forest of Cannock, the central situation, the numerous articles of antiquity found in the district, all contribute to prove that this city, or its environs, must have been the site of religious structures, and the theatre of devotion for time immemorial. That it was near the seat of the arch-druid of Britain seems extremely probable. When the Saxon idolatry had risen on the ruins of its predecessors, it was usual, as at Godmundingham, to establish the Saxon rites in the same vicinity. The early Christian missionaries, in like manner, always endeavoured to find an abode somewhat contiguous to that of the Flamens, in order that the people might be able to see, compare, and reflect on their different characters and principles. Hence we have a very satisfactory cause, and also reasons deduced from the best established historical facts, for the se-

* In proof of its being a holy site, it has been ingeniously observed, that "a distance of 30 yards more to the north would have placed the building on the summit of the hill, where the great labour of levelling the ground, which appears to have been employed, might have been spared;" but it is impossible to form any conjecture what was the structure of the ground when the building was not perhaps half the present dimensions.

lection of this city to be the episcopal see of the kingdom of Mercia. The same circumstances will account for the name of Lichfield * being entirely Saxon.

When the prince of Mercia was converted to Christianity † about 650, his first efforts were directed to favour its votaries at Lichfield. It is, however, to the victorious Oswy, king of Northumberland, that we owe the regular establishment of Christian worship in Lichfield and its erection into an episcopal see. This monarch is said to have built a church here about 656, for the Mercian Christians; and that Duina or Dwina, one of the four Scots divines who accompanied Peada from Northumberland, was nominated the first bishop. Dwina was succeeded by Cellach in 658, by Trumhere, the first Englishman, in 660, and Jaruman, in 663. In 669 Ceadda, or Cedda, since called St. Chad, became bishop of Lichfield. This wonder-working person, most generally known as the god of mineral wells, was translated to York in about three years after. It appears most probable, that before the reign of this energetic prelate, there was no cathedral ‡ in Lichfield. Yet many writers have stated, that during the "prelacy of Jaruman in 667 (ten years after its reputed commencement), the cathedral was still building, and that between the years 695 and 700 bishop Eathead or Headda (who was also bishop of Sidnacester), built, or rather dedicated, a church in Lichfield to St. Peter, whither he removed the bones § of Ceadda." It appears, from the observations of Leland and others, that there were two religious establishments here at an early period, of which very little is now known. One was

* Dr. Johnson interpreted Lichfield to mean "the field of the dead." In the Saxon it is written *Licet-feld*, by Bede *Licet* and *Licit-feld*, which Lambarde translates *cadaverum campus*. The old Latin Chroniclers wrote it *Lichenfeld*, *Lichfeld*, *Licethfelde*, *Lichesfeld*, *Lychefield*, &c. all of which signifying "The field of dead bodies." This name perfectly corresponds to its situation, as stated above, and may have originated in its being the place where the Flamens threw the dead bodies of the victims which they sacrificed. The Saxon term *lice*, with which it has been uniformly written, signifying body in general, seems to favour this inference more than that of its being the site of massacres, battles, &c. and the common grave of hundreds of human beings. That *liche* or *lyche*-gate, signified the place which a corpse passed to the grave, or was set down till the priest arrived, argues nothing against the idea of Lichefeld being "the field of the sacrificed bodies" of cattle. Others, indeed, among whom was the late judicious Mr. Shaw, allege that its name was derived from the Saxon *leccian*, to water; whence *lece*, *lec*, &c. a lake or a leach, and also *Lukefield* or *Leachfield*! But this etymon, independently of its sinning against all critical canons, by totally changing the radical term, first assumes as a fact that this "whole tract of land was covered with water," and then grafts a meaning on the fanciful assumption; it is likewise not very compatible with its concomitant appellation, field, which always appears in the name of this city.

† All that is authentically recorded respecting this conversion is mentioned in the "Graphical and Historical Description of Peterburg," to which the reader is referred.

‡ Wharton observes, "nullam tamen cathedram sive certam Sedem sibi positam habuerunt, in monasteriis vitam ageri contenti." Dr. Wilkes in the Monast. Angl. ascribes the building of the first church here to Peada, the son-in-law of Oswy, and alleges that there was none in Lichfield before the time of Ceadda; "for Diuma being a priest and not a bishop, may well be supposed to have lived as a chaplain in the king's palace, as we know Asser did long after in that of Alfred, and the rather, because no other family was at that time become Christians."

§ According to Bede, Ceadda was originally buried at Stowe, a fact which seems to militate against the opinion of there being at that period so very few places of Christian worship.

(b)

" the Station of St. Chadd, the east part of which was called Stow, where this prelate used to pray and preach to the people. [And his well still remains (1816) in an adjacent garden.] This place was, perhaps, only large enough to contain the bishop's family. The other was in the west part, and was dedicated to the blessed Virgin Mary, lying between Leman Sych and Waycliffe." The Mercian kings Wulfere and Celred were also buried at Lichfield, the former in 675 and the latter in 716. From this time till the reign of the powerful Offa, this cathedral and see continued to flourish; religion was protected and disseminated throughout the whole kingdom of Mercia. So rapidly, indeed, had the Christian faith been diffused, that we find archbishop Theodore holding a synod in 673 to deliberate on erecting new dioceses; but whether that of Mercia was actually divided at this period is not so easily determined. Winfrid, according to Florence, opposed the division of his bishopric, for which he was deposed by the great Theodore. But it has been observed by Johnson *, that " our history here is very dark, and that the succession of the first bishops of Rome is not more involved than that of Lichfield." Notwithstanding this uncertainty, Offa, anxious to advance his own reputation and influence, accused the archbishop of Canterbury (Lambert) of inactivity, and about 785 prevailed on pope Adrian " cui (says Paris †), rex Offa fuerat propter suam supereminentem sanctitatem amicissimus," to transfer, or rather to give archiepiscopal authority to the see of Lichfield. Adulf or Aldulf was the first, and, it is supposed, the last archbishop of Lichfield; he received the pall from the pope with all due solemnity; but Offa dying, the archiepiscopal dignity sunk with its patron. By the Lichfield annals it appears, that bishop Ethelwald in 822 founded here a religious establishment, consisting of a provost and 19 or 20 canons, one half of them priests and the other half deacons. This fact has been questioned, but without due consideration, as the Mercians being defeated by Egbert about that period, it was natural for them to seek consolation in additional devotion and religious ceremonies. It is, indeed, very improbable, as alleged by some writers, that there were only five priests to attend the five altars in this cathedral till the prelacy of bishop Clinton.

Few incidents of particular notoriety occurred in the ecclesiastical history of Lichfield, till about 1075, when it being determined, agreeably to the principles of Norman policy, to remove the sees to large and strong towns, bishop Peter transferred his to Chester. His successor, Robert de Limesie, influenced, perhaps, by the wealth and importance of the Benedictine monastery, founded by the earl Leofric and the celebrated lady Godiva, removed to Coventry in 1102. This

* Collection of the Canons, &c. † Vita Offæ Secun. p. 21.

was the origin of the Coventry see, whose proud monks were reduced to poverty and ignorance by the artifices and rapacity of Limesie. Five succeeding prelates held their see in Coventry, and took its name exclusively. Hugh Nunant or Novant, a Norman, being consecrated bishop, restored his see to Lichfield, and obtained a grant of the Coventry* priory from Henry II. this not being ratified, he purchased it from Richard I. expelled the monks, and placed secular priests in their place. Such a measure might be beneficial to society, but the means of effecting it are no more justifiable † than those adopted by the monkish prelates. In this case, however, the monks, as usual, discovered great firmness; when the bishop found that they would not surrender their rights, he proceeded with an armed force, a battle ensued, and he "received a wound on his head near the high altar with a holy cross." The pope's legate, William bishop of Ely, the worthy representative of a power which has since assumed the character of infallibility, immediately issued an order for expelling the monks and introducing secular canons! The monkish writers assure us, that the bishop of Coventry and Lichfield repented this heinous transgression; but the facts are not very favourable to this assertion, as the monks did not recover their property till after his death. Yet, no sooner were the Benedictines restored to their priory, than they evinced how little misfortune had humbled their pride or improved their Christian character. Superstition, indeed, in all ages is neither influenced by reason nor piety, and it is not surprising that it acknowledges no authority but that of physical power, or that it should be equally as indocile and barbarous in the 19th as in the 13th century. The chapter of Coventry soon arrogated precedence over that of Lichfield, and after much litigation it was finally agreed, during the reign of Henry III. that the bishop should be alternately chosen by these chapters, and that in the episcopal title Coventry should precede Lichfield. This regulation continued, in part, till the rebellion. In the 33d of Henry VIII. an act

* Pope Alexander decreed that this monastery should not be subject to any diocesan authority, nor to any judiciary power whatever, and that the monks should have liberty to elect an abbot when and wherever they pleased.

† The immediate cause of their expulsion was their obstinate opposition to the removal of the see to Lichfield. The bishop's residence had added considerably to their consequence, and although their chief lost the name of abbot, and became only prior subordinate to the bishop, yet he still retained, like the abbots, his rank as a baron of parliament. The monks had likewise the ascendancy in electing a bishop, a privilege which was eagerly sought and obstinately maintained during several ages. The acute penetration, however, of the bishop (Nunant) although expressed in terms not very grateful to modern refinement, deserves attention, as it is evident that he had a perfect conception of the character and disposition of this pestiferous race, whose principles and practices have been too well known to the world, whether as idolatrous Jews, pharisees, friars, monks, round-heads, or modern fanatics. In 1198 this enlightened prelate strenuously assisted archbishop Baldwin to repress the rapacity and ambition of the monks, and in a solemn convocation exclaimed, "That the monks should be sent to the devil; and if they would follow his advice, in a little time there should not be one monk in England." Nunant's equivocal loyalty to king Richard, however, is a stigma on his character which is easier extenuated than erased.

of parliament decreed, that " the dean and chapter of Lichfield should be for ever the entire and sole chapter of the bishopric of Coventry and Lichfield, whereof the prior and convent of the dissolved priory of Coventry were heretofore the moiety or half part." At the restoration, when " the truly excellent Hacket" was appointed to this see, he, in consequence of the political conduct of these cities, gave the precedence in titular designation to Lichfield, and his successors have confirmed his decision.

Having traced the history of this see, from the introduction of Christianity to the present age, we have now to notice the origin, progress, and actual condition of cathedral churches. Of the cathedral and priory of Coventry very little remains; but as the former was never the see of a reformed prelate, its ruins are the less interesting to a protestant antiquary. Nevertheless, its elegance as a work of art and early ingenuity must ever excite the liveliest regret that some means were not adopted to shield it from the destructive ravages of time *.

In the reign of king Stephen, according to Malmesbury, Lichfield was but " a small village, much inferior to a city. The country around it was covered with trees, and a rivulet run near it. The old church stood on a neck of land, and was famous for the poverty and abstinence of its most ancient members." Yet during this reign, bishop Roger de Clinton either re-edified or greatly augmented the cathedral, increased the number of its prebendaries, raised a kind of rampart round the city, and otherwise improved the place. According to Godwin " magnem partem ecclesiæ Lichfeldensis à fundamentis ille construxit," and adds that none of his building now remains. Bishop Clinton, who died at Antioch, as a crusader, was a man of energy, influence, and public spirit, and certainly was a liberal benefactor to his cathedral church, although authentic records are wanting of the extent of his labours in this respect. Dr. Plot cites an ancient MS. *Chron. Lichffeld.* which speaks of this prelate, " qui ecclesiam Lichfeldiæ erexit tam in fabrica quam in honore." In the absence of more definite information this should not be overlooked, especially as even Mr. Shaw and others cannot admit that this cathedral was entirely built during the reign of Henry III. Neither can it be supposed that bishop Numant, who shewed a disposition to exalt Lichfield on the ruins of Coventry,

* Bishop Lee in vain endeavoured to preserve it. The king granted him the rich shrine of St. Cedda for the use of Lichfield cathedral; but the commissioners were deaf to his appeal for the preservation of that in Coventry, although he urged that " he was moved so to do, forasmuch as it was his principal see and hedde church, and that the city of Coventry sued for the same, and so earnestly entreated that the church might stand, and he keep his name, and the city have commodity and ease to their desire; or that by his lordship's (Cromwell) goodness it might be brought to a collegiate church, as Lichfield, and so his poor city have a perpetual comfort of the same."

totally neglected his favourite cathedral, although, as might be expected, no record of his buildings or improvements now remains. The industry and zeal of the monks in effacing all memorials of the munificence and benefactions of their enemies, are too well known to expect any account of the labours and improvements of Nunant. It is therefore more a subject of regret than surprise that the first authentic record of the act of building the cathedral should ascend no earlier than the 19th of Henry III. when we find a grant of this monarch to the dean and chapter of Lichfield, to take stone for building their church out of the forest of Hopwas *. Three years after, in 1238, he ordered his forester, Hugo de Loges, to continue this permission, provided no injury was done to the forest. "Though this grant and order were directed to the dean and chapter, we must suppose that the bishop Stavensby †, Stavenesse, or de Wendoc (a Welchman, who was appointed to this see when at Rome by pope Honorius), had the chief hand in obtaining it and directing the work." How long these works were continued is not known.

From these documents both Dugdale and Wilkes concluded that the cathedral was then entirely built. This conclusion is successfully oppugned by Mr. Shaw, who observes, that "the expression *ad fabricam ecclesiæ*, seems to imply that the grant was for the use of the fabric already built, and that it was only for some repairs or additions, though probably considerably ones." To this we may add, that if the cathedral had been entirely built from the foundation at this period, the king could not have been less liberal to Lichfield than he was to other sees, and most assuredly would have given some additional favour to the new establishment. Some record also either of the dedication or consecration, or of both, must in all probability, have survived the wreck of time, and proclaimed at least the royal beneficence. Under these circumstances, since "there are no documents in the archives of this cathedral," to enable us "to decide with certainty when and by whom the present beautiful fabric was erected," we are obliged to infer that the principal part of the original walls of the nave and transept were the works of Clinton and his successors, the memory of whose good deeds has been obliterated by monkish vengeance, and that the re-edifications carried on during the reign of Henry III. amounted only to repairs and changes in the architectural features of this venerable building. Another circumstance, which has been dis-

* At that time the forest of Hopwas approached very near the city, and the quarry where this stone was raised was visible from the London road to Streety. It is a red sand-stone, and that near the surface is too friable to endure the weather.

† This bishop founded what is now called the Friers in 1229, in the south-west part of the city, which was destroyed by fire in 1291, but rebuilt, and continued till the general dissolution.

cussed at length by the historian of Staffordshire, merits particular consideration in estimating the antiquity of this edifice; we mean its "not being placed due east and west, * as other churches are but declining no less than 27 degrees from the true points, the east end declining so much to the north, and the west to the south." "I cannot but allow," continues the learned Plot †, "that this great declination of the church of Lichfield from the equinoctial east must be some blemish to it; unless it may be thought that its pious founder, Roger de Clinton, upon reading the 14th and 15th of Isaiah, with Hieronymus Magius, did rightly expound the sides of the north not to be due east, but some distance from it northward, and that the throne of God might be placed there, and for this cause set his church industriously so. However it were, I am sure his successor, Walter Langton, who founded our lady's chapel beyond the choir 150 years after, thought it ill placed, having rectified the mistake of his predecessor, and built it pointing more eastward; whence it is, that the walls of the chapel stand quite bevil to those of the church."

In the reign of Edward I. Walter de Langton ‡, lord treasurer and keeper of the seal, was consecrated bishop of Lichfield, and the city still exhibits the effects of his munificence. He cleared the ditch round the Close, and encompassed it with a strong wall; built the great bridge over the Minster-pool, re-edified the castle or palace at Eccleshal, a palace in the Strand, London, and the manor house at Shutborrow, or Heywood. He expended 2000*l.* on a shrine for St. Cedda; gave the vicars' house in the Close, augmented their salary, vaulted the roof, the transept, and commenced building St. Mary's chapel, but died before it was finished. He gave the old episcopal house to the vicars choral, erected a new palace for his successors, and also houses for the dean and chapter, and presented a large quantity of plate to the church, as well as to the vicars. Bishop Heyworth was also a great benefactor to

* A strong presumptive proof that the actual building still stands on its original Saxon foundation.

† This author proves "that the more special presence of the Deity being anciently believed to be in the eastern part of the world, was the true original of this Christian custom; notwithstanding what is alleged by Durandus, that pope Vigilius instituted this practice to distinguish the Christians from other sects, the Mohammedans worshipping toward the south, and the Jews toward the west. Nor did the Christians only pray toward the east, but upon this account also built their churches, and built their altars suitable to this purpose. Hence Belethius thought it absolutely necessary that a church should be built to the equinoctial east, and not toward the summer solstice, as some say and do." *Plot's Hist. Staffords.*

‡ This distinguished prelate and virtuous statesman had the firmness to reprove the extravagance of Edward II. when prince of Wales, who in return basely revenged this heroic morality by persecuting the bishop after he ascended the throne. When this monarch's excesses had created a combination of the nobles and clergy to check his extravagance, and depose his infamous favorite, Peter Gavestone, bishop Langton refused to take any part in it, and magnanimously disdained to revenge private injuries by making war on his sovereign. The king, on regaining his authority, evinced his gratitude for this exalted conduct, by restoring to the bishop the property which he had deprived him of, and with it his office.

this cathedral; and Fuller *, in his history, attributes to him the final completion of the edifice in its present character. It is certain, however, that he built the hospital, or alms-houses, in Bacon-street, and that his successor, bishop William Smith, in 1492, erected St. John's hospital. Leland, who lived near this period, says "the whole Close was newly dyked and walled by bishop Langton, who made a gate at the west part, a lesser at the south-east, and the bishop's palace at the east end. The glory of the cathedral church is the work at the west end, exceedingly costly and fair. There be three stone pyramids, two in the west end and one in the middle. (See pl. 8.) The library † was erected by Thos. Heywood, dean. The prebendaries houses in the Close, builded by divers men, be very fayre. The choristers have a goodly house, lately builded by bishop Blythe." Erdeswick, who wrote his Survey of Staffordshire in the days of the famed and pious Eliazbeth, observes, "In the Close there is a goodly church, if I should say one of the fairest and best repaired in England, being thoroughly builded and finished, which few are, I think I should speak no otherwise than the truth; wherein be also a great number of very fair monuments of the bishops and other clergymen, besides divers other noblemen, &c. The west part is at the end also exceeding finely and cunningly set forth, with a great number of tabernacles, and in the same the images or pictures of the prophets, apostles, kings of Judah, and divers other kings of this land; so well embossed, and so lively cut, that it is a great pleasure for any man that takes delight to see rarities to behold them."

The dreadful desolation which this cathedral suffered during the siege of the Close by the parliamentary army, cannot be passed over in silence, and were not the facts so well authenticated, they would stagger

* In the time of this prelate, remarks this facetious writer, "the cathedral of Lichfield was in the vertical height thereof, being (though not augmented in the essentials) beautified in the ornamentals thereof. Indeed the west front is a stately fabrick, adorned with exquisite imagerie, which I suspect our age is so far from being able to imitate the workmanship, that it understandeth not the history thereof. But also, it is now in a pitiful use, indeed, almost beaten down to the ground in our civil dissentions." Some of the statues were repaired or replaced by the ever-memorable bishop Hacket. Time, however, has again been no less destructive than the hammers of fanatics, and in 1749 several were removed by order of the dean and chapter. In the centre, at the top of this west front, stands the statue of Charles II. who contributed timber, &c. towards repairing the edifice; it is the work of sir William Wilson, originally a stone-mason at Sutton Coldfield. This statue, it is presumed, occupies the situation of an ancient one of Adam or Christ, as both sides of the towers were adorned with figures of the patriarchs. Exactly over the top of the beautiful porch is a figure of a bishop, supposed to be St. Chad. Within this porch stood Moses, Aaron, the Evangelists, with the gospels in their hands, the Virgin and child, &c. which were formerly richly painted and gilded. At the top of the central pillar is a figure between two cherubs, with open arms; but Stukeley, the acute Pennant, Mr. Shaw, and others, have given discordant opinions whether it was designed for God the Father or Son, and it is now too much mutilated to determine.

† This excellent man, in 1489, gave 40*l.* towards building a library of brick, near the dean's house, which has since been removed. His successor, Dr. Yotton, also gave 100 marks for the same purpose; and the library was completed in his time. It likewise received considerable assistance from dean Collingwood, who died in 1512, and who is memorable "as being the first among the deans that preached a sermon of half an hour every Sunday to the people." At this period our church abounded in great and good men, whose talents and labours prepared

belief *. It appears that 2000 cannon shot and 1500 hand grenades were discharged at it; these battered down the central spire, and defaced the admirable west front. The damage, however, committed by these implements of death did not terminate in exterior injury; the organs, worth 200*l.* were broken in pieces; the vicars' seats, estimated at 600*l.* burnt; lord Paget's tomb, which was executed in Italy, defaced, amounting to 700*l.*; the whole building was unroofed, the lead cast into bullets, and the bells into cannon †. On "the morning of the 16th June, 1660, the clerks-vicars of the cathedral entered the chapter-house, and there said service; this, with the vestry, were the only places in the church that had a roof to shelter them." The "most moderate estimate of the damage to the building, on this disgraceful occasion, was 14,000*l.*; an immense sum in those days." The honour of restoring this fine edifice was reserved for the great and good bishop Hacket ‡, who being appointed to this see, immediately commenced repairing the cathedral. "The very morning after his arrival in Lichfield he roused his servants by break of day, set his own coach horses with teams, and hired labourers, to remove the rubbish, and laid the first hand to the work he

the way for the reformation. The preaching of sermons, and formation of a library, thus at once disseminated knowledge and facilitated the acquisition of learning, which finally triumphed over superstition and ignorance. At present this library contains much curious and valuable lore. The MS. called St. Chad's Gospels, is of considerable antiquity, and "illuminated with several extraordinary drawings." Here is also a fine Koran, which "was taken from the Turks at the siege of Buda; it was the gift of the late bishop Lloyd to the rev. Benjamin Marshall, prebendary of Lichfield, who gave it to this library June 18, 1649." Among other MSS. is a copy of pope Nicholas's Valor, &c. The late reverend and learned antiquary, Dr. S. Pegge, bequeathed it 100 volumes, an act more worthy of imitation than the modern posthumous avarice, which accumulates books only to enrich by their sale some ignorant heir. The public library is now kept over the chapter-house. The private one of the rev. Mr. White, contains some of the most rare productions of the graphic art, and several of his volumes are considered unique, though his liberality far exceeds their curiosity, great as it is. From this exquisite treasure, which required no little learning and taste to collect, we have derived much original and valuable information, and we are convinced that no one can see it without being delighted and instructed. Canon Newling possesses a fine collection of heraldical MSS. and books.

* It is a remarkable fact, that nearly all the persons who distinguished themselves in this work of destruction, met violent deaths; the gunner, who shot down the steeple, was afterwards killed by the accidental discharge of his own gun; colonel Danvers, who stripped the lead off the roof, Pickins, the founder, who broke the bells, &c. all suffered a tremendous retribution.

† An eye witness described the conduct of the rebel troops thus: "The army exercised the same barbarities as were done at Worcester, in demolishing all the monuments, pulling down the curious carved work, battering in pieces the costly windows, and destroying the evidences and records belonging to the church; which being done, they stabled their horses in the body of it, kept courts of guard in the cross aisle, broke up the pavement, polluted the quire with their excrements, every day hunting a cat with hounds throughout the church, and delighting themselves with the echo from the goodly vaulted roofs; and, to add to their wickedness, brought a calf into it, wrapt in linen, carried it to the font, sprinkled it with water, and gave it a name, in scorn and derision of that holy sacrament of baptism. And when prince Rupert recovered the church by force, in April 21, 1643, Russell, the governor, carried away the communion plate and linen, with whatsoever else was of value." MS. quoted by Shaw.

‡ During the persecution of the esrablished church this divine, who then preached in Holborn, exhibited the greatest courage and apostolic firmness; "among other acts of pious heroism, it is related, that after the use of the liturgy had been prohibited, under severe penalties, he continued to read, as before, the daily service, and a serjeant with a trooper were at last sent to oblige him to desist; but he, with steady voice and intrepid countenance, continued; and when the pistol was presented to his head, threatening him with instant death, he calmly replied, "'Soldier, I am doing my duty, do you do yours;'" and with still more exalted voice read on; the soldier, astonished at his undaunted composure, left the church."

meditated. By his large contributions, the benefactions of the dean and chapter, and the money arising from his assiduity in soliciting the aid of every gentleman in the diocess, and almost every stranger that visited the cathedral, he is said to have raised several thousand pounds. In eight years he restored the beauty of the cathedral, to the admiration of the country," at an expense of about 9200*l.* of which he advanced 1683*l.* 12*s.* out of his own purse. The roof of the building was then covered with lead, but decaying with time, and the funds of the establishment being very limited, it has since been covered with slates. Between 1788 and 1795, above 8000*l* *. were expended in repairing and altering the edifice, under the direction of the late Mr. James Wyatt. The chancel and lady chapel were annexed to the choir, but the disposition of the windows, and height of the ceiling, were not perhaps quite so favourable for this ingenious architect to diminish the visual distance of the altar, by the judicious management of light and shade, as at Salisbury. Still, however, it is much easier to censure than to remedy discrepancies †; and it must be admitted that there is a union of sublimity, grandeur, and indefinite extension, which admirably harmonizes with the feelings and sentiments proper for devotional exercises. In removing the incongruous screen which formerly separated the choir from the lady chapel, the original exquisite screen, erected by bishop Langton, was discovered behind it, but in so mutilated a condition from the brutal ravages of the rebels, that bishop Hacket's artists despaired of being able to repair it. This however was effected by Mr. Wyatt, who by means of cement succeeded in restoring the mutilated sculpture, and appropriated one part of it to the new altar-piece, and the remainder composes the admirable screen at the west entrance of the choir, which supports the organ. In the niches of this restored screen are the stalls of the dean, precentor, and two other canons. The remaining stalls are the work of bishop Hacket, and erected at the expense of the nobility and gentry whose names they bear. The pews and pulpit were designed by Mr. Wyatt.

The external parts of this noble pile have experienced as much change as the internal; and it may be said that the hand of desolation has been raised against them in every possible character, whether from

* See Gent. Mag. Vols. 66, &c.

† We cannot, however, concur with a very respectable writer, that "by the removal of the altar-screen the church has been deprived of an interesting relic of antiquity, the choir of an appropriate termination, and of that uniformity and proportion it originally possessed; its complete inclosure (having a glazed window at the west end) likewise deprives it of that good effect, which a partial view of the nave and aisles, aided by the magic of light and air, must formerly have produced." There is certainly more of feeling than taste or critical judgment in these observations, as the effect referred to above is now evidently produced in a higher degree than formerly. Nor can we greatly lament the removal of the statues of the bare-footed Magdalene, St. Christopher with Christ on his shoulders, &c. as decribed by Pennant.

the elements, the caprice of fashion, or the demoniac fury of war. On the outside of the transept are still seen some Saxon buttresses and mouldings, and the windows have apparently been altered from the circular to the pointed form. In the north aisle adjoining the choir, in the north and south portals, and about the building now used for the bishop's consistory court *, which is among the most ancient parts of the fabric, are ornaments belonging to Saxon architecture, and very similar to those seen in Canterbury Cathedral. In the apartment over the consistory court, and which is now used for the registry of the dean and chapter, there are also many vestiges of Saxon ornaments, although the building has been greatly altered by the addition of pinnacles, tabernacles, &c. the work of subsequent ages. From the upper story of this building a curious gallery opens into the south aisle of the church. "The nave," says Mr. Wild, "is a very beautiful specimen of that purity of style which the pointed architecture was beginning to acquire about the middle of the thirteenth century. The leaf which decorates the upper windows, the triforia and stringing course, and the dog-tooth ornament which occurs in the windows of the aisles, seem to limit its construction to that period, and render it probable that the works presumed to have been begun by Alexander de Savensby in the transept, were continued almost without intermission throughout this western part of the fabric †. The elegance and relative proportion," continues the same ingenious artist and author, "of the principal west entrance ‡, render it equal, if not superior, to any existing specimens of this style of architecture." According to Whitelocke, (Anglia Sacra,) bishop Langton's body was deposited in his tomb in 1360, at the south side of the high altar; and it is most probable that the lady chapel, now the chancel, was finished at the same time by his successor Roger Norbridge or Northborough. It is said that ten of its pillars supported as many statues of Virgins.

Before noticing the numerous and interesting monuments in the cathedral, or the dignitaries who have successively occupied this ancient see and church, it may be proper to take a cursory view of the beautiful "storied windows, richly dight," which now "reflect a dim religious light" on the "tombs of the hallowed dead." Lichfield pre-

* Beneath the consistory is a vault or undercroft, now used as a sepulchre by the noble family of Paget, a loyal and warrior lineage, whose actual head (the marquis of Anglesea), has recently earned additional and never-fading laurels on the memorable fields of Waterloo.

† The polemical Dr. Milner attributes the nave to Savensby, but Mr. Wild thinks it later.

‡ It is also very judiciously observed, that the loss of the statues in the west front is to be regretted "as having been architecturally essential to the composition, which suffers from the want of their bold relief and shadow; indeed sculpture in this style of architecture should rarely be considered as merely an accessory embellishment, since it seems, usually, as in the present instance, to have governed the whole design, and to have necessarily formed a constituent part of it." Wild's Illust. of the Architect. of the Cathedral Church of Lichfield, 1813, p. 7.

sents perhaps a greater variety of stained glass than any other cathedral in Britain. The use and beauty of such lights were early known and felt here; but the sieges, captures, and re-captures of the Close * during the civil wars, occasioned almost their total destruction. To the taste and liberality of sir Brooke Boothby, bart. who purchased the richly painted windows of *Heckenrode* abbey†, in the bishopric of Liege, on its dissolution by the French republicans, and generously transferred all the vast advantages of his purchase to the dean and chapter of Lichfield, we are indebted for the beautiful stained glass which fills seven of the large windows at the east end of the cathedral. The arrangement of the paintings is very judicious; the scriptural subjects are placed at the east end, and in the windows immediately adjoining on the south side; the portraits, and other fanciful subjects, whose silly designs extort the tribute of reason to the magical powers of art, are very properly placed on the north side of the edifice. Beginning at the north-east window, which so finely reflects a May morning's sun, we find in the first compartment "the annunciation to the virgin by the angel, and her consequent visit to Elizabeth," in the style of the Flemish school; above it are "Jesus crowned with thorns, derided, and beaten," and "Jesus scourged." The east window, over the altar-piece, contains only two subjects, which are highly appropriate; "Jesus with the two disciples at Emmaus," and over it "the ascension;" both finely executed. The south-east window exhibits "the apprehension of Jesus after his agony in the garden;" "Jesus enters Jerusalem, and the Greeks are brought to him;" and "Jesus washes his disciples, feet, and then taketh the pascal supper with them; Judas goes out to betray him." Some parts of these paintings have suffered by time, but

* The Close has been supplied with water from Maplehay, about a mile and a half distant, since the 12th century. Thomas Bromley bestowed to the church two fountains for ever for the annual payment of 15*s.* 4*d.*; and in 1293 this privilege was disputed by Thomas Albemarle about the passage of the water through his lands. It was however compromised, and the dean and chapter were allowed to alter and enlarge the pipes, and fence the springs with a wall, gratis. Robert de Kynttecote and Agnes de Sparrow, his wife (at this period women did not take the name of their husbands), also granted permission to take the pipes through their orchard or grounds near the west gate of the Close. Hence the good citizens of Lichfield for one of the first comforts of life, good water, have so long had occasion to respect and esteem Maplehay. Here is a noble mansion, the residence of John Atkinson, esq. which overlooking the city and the venerable spires of its cathedral, commands one of the most enchanting prospects that can be conceived. The grounds about it are laid out with great judgment, and the interior arrangements are elegant and superb. It contains many choice paintings by the most esteemed ancient masters; and the proprietor is likewise happy in possessing a family equally remarkable for superior intellectual and personal accomplishments.

† This abbey was founded in 1182, by Compte de Looz, and was esteemed one of the richest and most magnificent in the Netherlands. The designs are from the best Italian models, and the dates in the glass are between 1530 and 1540. The whole purchase consisted of 340 pieces, each about 22 inches square, besides a large quantity of tracery and fragments, for the sum of 200*l.* The expense of importing, in 1802, fitting up, &c. amounted in the whole to about 1000*l.* which, considering the fanciful prices since given for such glass, is now worth ten times that sum. For some curious particulars respecting Liege, see Deschamps "Essais sur le Pais de Liege, et sur ses Loix fondamentales;" and "Lettres sur la Hollande," tom. ii. 1780.

they are still interesting. The first window from the east end in the south side, represents "the incredulity of Thomas reproved;" "the descent of the Holy Ghost upon the Apostles;" and "the day of judgment;" which are admirable specimens of human ingenuity. The second south window contains "Pilate delivering Jesus to be crucified," and "the resurrection of Jesus;" above these are, "Jesus going forth to crucifixion," and "the body of Jesus taken down from the cross;" these designs are embellished with architectural ornaments, and are deemed to be taken from the Venetian school. The third window in this south side of the chancel is of English formation, and is not inaptly called the bishop's window, as it contains the arms of nineteen protestant prelates of this see*. The entire expense of this window amounted to 226*l.* of which 163*l.* were liberally contributed by the present bishop. The "prebendal window," which is directly opposite on the north side of the chancel, is divided into three compartments; the first contains the arms of the deans and residentiaries †, the second and third those of the prebendaries. These heraldic windows, and the disposition of the foreign glass, &c. were designed by the rev. W. G. Rowland, and the staining executed by Mr. John Betton, both of Shrewsbury. There are two other windows east of the prebendal one, which are called "the portrait windows," and composed of the Heckenrode glass; they contain ten pieces, but are of very secondary interest in consequence of their local character. The tales of St. Bernard, and the virgin bedewing his lips with milk, are too gross. The figures of St. John the evangelist and the baptist, are very pleasing. The portraits of cardinal Evrard de la Marck, prince bishop of Liege in 1505, of Floris and Maximilian, counts of Egmont, John count of Horn, and his lady,

* These distinguished divines are T. Bentham, W. Overton, G. Abbot, Ric. Neile, J. Overall, T. Morton, Rob. Wright, A. Frewen, J. Hacket, T. Wood, W. Lloyd, J. Hough, E. Chandler, Ric. Smalbrooke, hon. F. Cornwallis, J. Egerton, hon. B. North, Ric. Hurde, and the hon. James Cornwallis, the present bishop, "to whose paternal care and exertions this church is indebted for an act of parliament, by which the fund appropriated so the fabric (before miserably deficient) was so increased as to enable the dean and chapter to purchase these magnificent ornaments of foreign glass; and by whose munificence the expense of staining this heraldic window was principally defrayed," besides his liberal subscription of 200*l.* for repairing the choir. Of these prelates, "three were engaged in the translation of the Bible, published by royal authority. Bishop Bentham by queen Elizabeth; archbishop Abbot and bishop Overall by king James I. Bishops Overton, Overall, Hacket, Lloyd, Chandler, Smalbrooke, Hurd, &c. are among the lists of English authors of greater or less celebrity." Lichfield, notwithstanding its limited population, since 1397, when it is said Richard II. kept his Christmas here, consuming 200 tons of wine, and 2000 oxen, has not been without some distinguished characters, and its grammar-school has produced a series of great men in every department of human knowledge. William de Lichfield, Robert Whittington, Elias Ashmole, Camden, the father of the great topographer, bishops G. Smalridge, and T. Newton; Addison, lord chief justices Willes, Wilmot, Parker, and Lloyd, the Sewards, Listers, &c. &c.

† These are, Dr. B. Proby the late, and Dr. J. C. Woodhouse the present dean; Mr. W. Inge the late, and Dr. C. Buckeridge the present precentor; Dr. W. Vyse, chancellor; Dr. S. Madan, treasurer; Mr. Wm. Brereton, 4th, Mr. R. Nares, 5th, and Mr. J. Newling, 6th residentiaries. This window also contains the arms of the dean and chapter, and those of 17 prebendaries. For more particulars see a very judicious "Short Account of Lichfield Cathedral, more particularly of the Painted Glass with which its Windows are adorned," Lomax, 1811.

are gorgeously executed. The German glass has been lately fitted into the two eastern windows, terminating the north and south aisles adjoining the choir. The great window in the north-end of the transept, has also been enriched with English glass, designed and executed by the same excellent artists, at the expense of Dr. Woodhouse, the present dean. It contains the chief founders and patrons of this sacred edifice, king Oswy, St. Cedda, king Offa, Stephen king of England, bishop de Clinton, king Richard I. king John, and bishops Langton and Hacket*. The designs were taken from the best original representations of these worthies, by J. J. Halls, esq.; and the architectural ornaments were delineated by the rev. Mr. Rowland. The great west window having been destroyed during the rebellion, was restored at the expense of James II. when only duke of York, and was latterly filled with stained glass, the work of Brookes, and the gift of dean Addenbrooke. In the centre of the circular part are the arms of that prince. The great south window of the transept is now the only one which still imperatively calls on the liberal spirit of some public benefactor to immortalize his name, by making it correspond with the elegant one so generously given by dean Woodhouse†. In the chantries there were originally many fine specimens of glass-painting; yet they have not only been all lost ‡, but even the very existence of the seventeen chantries in this cathedral, enumerated by Dugdale, is now unknown. Some vestiges of them remain in the

* The inscription on this prelate's tomb is highly curious, and in many respects very elegant and interesting. It contains, perhaps, more of history and biographical character than any other inscription of modern times. Bishop Hacket was a dramatic poet of no mean eminence before entering into orders, and was the author of *Loyola*, a play exposing the Jesuits, which was twice performed before James I. This fact is alluded to in the inscription, which has unfortunately been misconceived; and it is observed, he is "a rare example of the poet preceding the divine." As all monumental inscriptions are, or should be, calculated for the benefit of the public, it is much to be wished that a spirited translation of this was made and affixed on the excellent prelate's tomb, as an instance of precept and example to the English reader. His exposition of papal superstitions and the artifices of the Babylon harlot, should also be rendered more familiar to the British public. For an account of this, and some other monuments in the cathedral, see *Gent. Mag.* vol. lxvi. for 1796.

† We cannot terminate this brief sketch without paying our humble tribute of respect and gratitude to the present Dean. Before his elevation to this high office, it was his incessant and almost unassisted care to separate and arrange the countless fragments of painted glass that arrived from the Continent, in many huge wooden cases. The labour attendant upon this work, and the pictorial knowledge required to form it into those regular subjects which now decorate the choir windows, are almost indescribable. Since Dr. Woodhouse's accession to the deanery, his attention both to the internal decoration and external repair of his church has been unremitting. The deep trench that, except in front, surrounds the cathedral, has wonderfully preserved it from dampness; but the dean's great object was to remove the common objection that the choir was too narrow for its length. The year 1815 has beheld the accomplishment of this important and difficult attainment. After a year's secession from choral service, though not from parochial, the choir has been recently opened; the large massive stalls of carved wood, which with the choristers' seats projected into the choir, are now entirely removed; the stalls are inserted *within* the arches, which are richly and appropriately decorated, and a width equal to that of the former lady choir is thus gained, with extreme ingenuity, but with great expense. No eye can behold this extraordinary improvement without instant delight; no heart can approach it without quickened feeling; no mind can contemplate it without religious gratitude.

‡ Many fragments of antiquities were carefully collected and preserved by the late Mr. Greene, accounts of which are to be found in the Gentleman's Magazine, and in Shaw's Staffordshire.

east aisle of the transept, and in three vaults on the south side of the chancel *.

From the splendid memorials of ancient greatness in the windows, we naturally turn to the humble but more durable records of departed excellence in marble. Few cathedrals can boast of possessing so many distinguished characters, and still fewer where the monumental inscriptions are so singularly elegant, pathetic, and generally interesting †. Divines, whose labours have extended that greatest of earthly blessings, a knowledge of the gospel to distant nations; moralists, who have contributed to humanize mankind; philosophers, who have instructed their fellow-men; poets and artists, who have amused the tasteful or the gay; and warriors, who have ever been victorious in the cause of loyalty, justice, and the welfare of society; all of them are recorded on the walls of this cathedral, and most of them were either born or educated in this city. Of all the tablets and monuments in the cathedral, there is not perhaps one which is more unworthy its subject than the indifferent bust and vapid inscription to commemorate Dr. Samuel Johnson ‡. As

* The actual establishment of this cathedral is not very different from its original institution, as it was never disgraced by monkish idolatries. It is governed by a dean and residentiary canons, who hold hebdomadary and other chapters. Like all other cathedrals it has a precentor (the first on record was Walter Durdent in 1130, afterwards bishop), chancellor (instituted about 1254), treasurer (about 1149), &c. There are 12 minor canons, five of whom are priest's-vicars, and seven are lay-vicars; a sacrist, sub-sacrist, organist, eight choristers, &c. The diocess contains the archdeaconries of Coventry, Stafford, Derby, and Salop; but there is no archdeacon of Lichfield, which is the only cathedral, except Peterburgh and Bristol, that does not give title to an archdeacon. The high eminence which the musical performances have acquired in this cathedral is principally owing to the exertions of Dr. Muckleston, sub-chanter.

† Who can repeat the simply elegant lines on Mrs. Grove without being deeply impressed with a sense of human mortality? Who contemplate the premature fate of Mrs. Lister, without insensibly dropping the tear of sympathy? Or, who can read the brief memorial of Mrs. Gastrell, and not breathe a wish of generous philanthropy? This feeling will involuntarily lead the observer to the monument of A. Newton, esq. who gave his books to the library, and his fortune to the poor, by founding a noble institution for the widows and orphans of clergymen, to which he devoted 40,000*l.*! The chisel of Westmacote was never better employed than in recording his beneficence by well-executed figures of a clergyman's widow, orphan, and some charity-school boys. The same artist has displayed the delicacy of his taste in a modest tribute to the memory of Mrs. Buckeridge. With mingled emotions we view the costly monument executed by Bacon to commemorate the poetical name of Seward, father and daughter. A still livelier feeling must arise on viewing Mrs. Inge's sculptured tribute to the memory of "Lady Mary Wortley Montague, who so happily introduced from Turkey the salutary art of inoculating the small-pox." It is impossible to think of this most elegant of female writers, without experiencing the deepest regret that the voice of envious calumny should still be re-echoed throughout Europe, occasioned partly, perhaps, by her injudicious choice of Italy for her residence in the even of life.

‡ It is remarkable, that notwithstanding Dr. Johnson's great decision of character, he never had but one detractor, the late John Horne Tooke, a man as much his inferior in real learning (particularly in Greek literature) and talents, as he was in moral virtues. It exhibits a memorable proof of the malign effects of infidelity and atheism. Horne Tooke was only intimately acquainted with English and French; from the latter he gleaned incessantly; and it has been justly remarked, that "he read Greek through French spectacles." That he derived his alleged discovery of particles being parts of verbs or nouns, from the accounts given by the Italian and Spanish writers (especially Maffei, Aldrete, and Mayans), of the manner in which the Latin was corrupted by the Goths, and the origin of the modern European languages, does not admit of a doubt; and it happens to be personally known by the writer of this note, that his knowledge was extremely superficial of the Saxon and other northern languages, although his "Diversions of Purley" pretend to contain deep researches into these tongues. Divest him of his obscenity, raillery, atheism, and plagiarisms, and you leave nothing: on the contrary, Johnson, the more he is examined the more he is admired.

he lived in London so has he been remembered there by a statue in St. Paul's; but from his native city and for his singular worth he merited a better memorial in this cathedral. The tomb of dean Addison, the father of our immortal essayist, is visited with grateful recollection by all who speak or write the English language. But we must now turn to the enlightened prelates who have filled this see in different ages. Some of the more distinguished benefactors have already been noticed; bishop Halse deserves a respectful mention for his zeal in the cause of literature, and his successful exertions to fill his cathedral with learned and enlightened men. He laid the foundation for that love of erudition, and respect to talents, which have ever since contributed to exalt this beautiful city. Sampson and Bane were too deeply infected with papal superstition to be cured even by the salubrious air of Lichfield; the immediate successors of these infatuated men were exiles for their faith during the murderous reign of Mary. But their virtues and talents soon redeemed the general character of this see; and it is a remarkable fact, that from bishop Overton to the present bishop Cornwallis, nearly all of them have been distinguished preachers and authors, and many of them attained the first rank in literature.

DIMENSIONS OF THE CATHEDRAL.

External LENGTH from the extremity of the buttresses, 400 feet. Of the transept do. 187. *Internal* LENGTH of the nave from the inside of the west entrance to that of the choir, 175 feet; from the west entrance of the choir including the organ screen, or ante-choir, (which is 15 feet), to the altar at the east end, 195 feet; of the transept, 152 feet. BREADTH of the nave and aisles, 66 feet; of the choir, with its recesses, 37; and of the transept 28 feet. HEIGHT of the vaulting 60 feet; of the central spire, 258; and of the two western ones, 183 feet each. The chapter-house is 42 feet long, 27 broad, and 23 high.

DESCRIPTION OF THE PLATES.

Plate 1. The South End of the Transept, and the great Southern Entrance. On the east side is the monument of an ecclesiastic; but for whom erected, or whether placed here from vanity or humility is not now known. Part of the south-west tower is also seen here; but this side of the cathedral is so confined with buildings that no full-length view of it can be taken.

Plate 2. Interior of the chapter-house: the columns supporting the surrounding arcade have been partly destroyed, but are here restored; the capitals of the central clustered column supporting the roof are beautifully pierced.

Plate 3. Interior of the North End of the Transept, with the great Window so exquisitely enriched with fine portraits by the present dean Woodhouse; one of the clustered piers which support the great tower, part of the nave, triforia and basement arcade in the aisle, are seen.

Plate 4. North-east view of the Lady Chapel with its elegant lancet windows; the North Aisle of the Choir, great Tower and Spire, Chapter-house, and Spire of the north-west tower are here represented.

Plate 5. North Aisle of the nave, West Side of the northern transept, with its peculiar buttresses, the Tower and Spire; to the east is seen the Chapter-house.

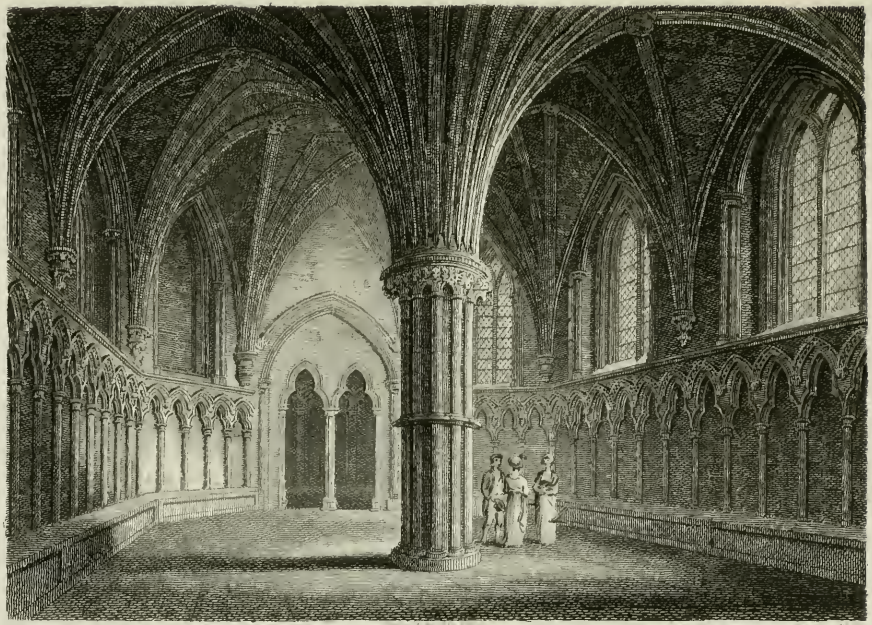
Plate 6. A distant but whole-length north-east View of the Cathedral from Mr. sheriff Hewitt's garden. Among the houses in the fore-ground the windows to the right are those of the rev. Mr. White's choice library; over them in the distance is the celebrated Barrowcop-hill.

Plate 7. The episcopal Palace, now the residence of sir Charles Oakeley. It was built, according to Mr. Harwood, by bishop Wood. The grounds are tastefully disposed, and from the elevated terrace, surmounted with lofty trees, which appears on the left, a lovely prospect of the adjoining country is obtained. The parish church of St. Michael is seen in the distance.

Plate 8. A direct View of the West Front, and the principal entrance into the cathedral. The whole of this front was originally decorated with statues, which are now almost entirely destroyed. The great central window was filled with stained glass by dean Addenbrooke.

Plate 9, Is the Frontispiece to Vol. III. It exhibits the principal west entrance, which is a vestibule richly ornamented with statues under canopies, &c. &c.

N. Transept Lichfield Cathedral.



Pl. 2

Chapter House, Lichfield Cathedral.

To the Revd John Chapel Woodhouse DD Dean of Lichfield
This Plate is most Respectfully inscribed
By his humble Servt J. C. Sturrer

Interior of Lichfield Cathedral.

Drawn & Engd by J. Storer — Pl 4

N.E. View of Lichfield Cathedral.

To the Rt. Revd & Honble James Cornwallis D.C.L.
Lord Bishop of Lichfield & Coventry,
This Plate is most Respectfully inscribed
By his Lordships Hble Servt J. Storer.

Published ... by ... Paternoster Row

N.W. View of Lichfield Cathedral.

Lichfield Cathedral from the North

To the Revd. Mr. Henry White Sacristan of Lichfield Cathedral. This Plate is Respectfully inscribed as a Grateful tribute By his Obliged humble Servt. G. Storer.

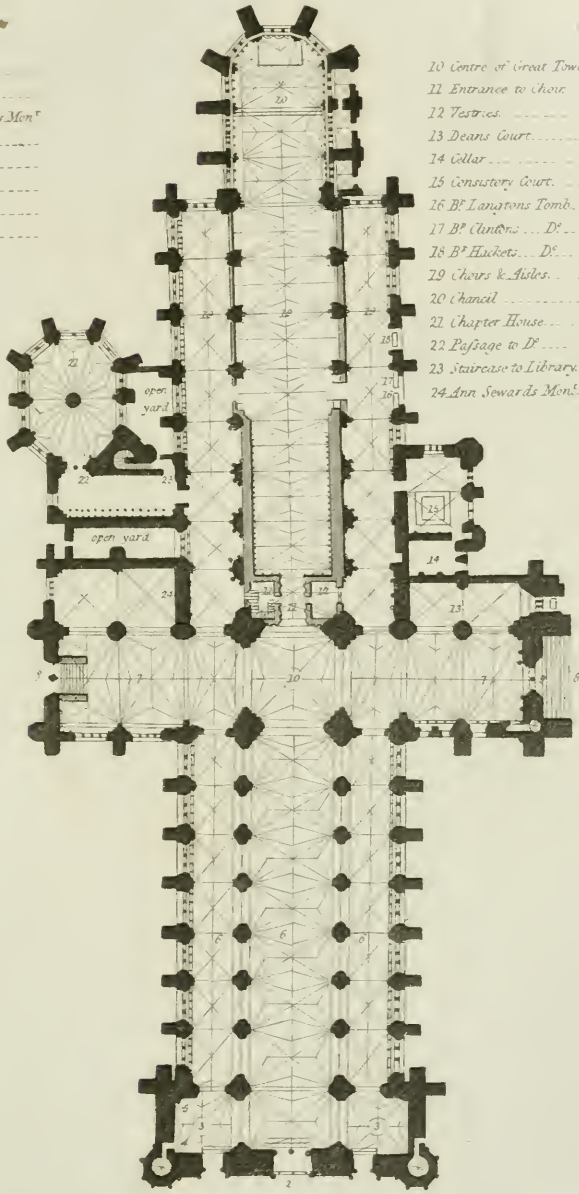
The Bishops Palace Lichfield

West Front Lichfield Cathedral

To the Revd Charles Bucheridge D.D
Precentor of Lichfield Cathedral this
Plate is Respectfully inscribed by his
Obliged humble Servt J. Storer

LICHFIELD CATHEDRAL,

Shewing the groining of the Roof



HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Rochester.

A British, a Roman, and a Saxon city existed at Rochester*; of the first no authentic intelligence remains, but vestiges of the two latter occur in almost every part of the present city. Christianity, it is probable, had also its votaries here, as well as in Canterbury, long before the arrival of Augustin, or the prelacy of Justus. The light of truth, indeed, appears to have been early diffused, according to the divine command, in every inhabited spot of our island, but whether the people were Εκλεκτὸς, that is, disposed, or sufficiently civilized to receive and retain it, is a question which too many modern Christians seem ignorant how to determine. At Rochester, according to the suspicious testimony of monkish historians, the people † were particularly adverse to the religious sentiments promulgated by Augustin; but the subsequent rapid progress of the Christian faith is a sufficient proof, that if any indifference were manifested, it arose from ignorance and

* According to Lambard, one of the oldest and best expositors of local names, the Medway was here called by the Britons *Dwr-brif* or *Dour-bryf*, the "Swift Stream." This appellation was naturally transferred to the town erected on its banks. The Romans called this place *Durobrova*, *Durobrivæ*, *Durobrovum*, or *Durobrivis*, which was corrupted to *Roibis*. The Saxons, according to Bede, named it *Hrofesceaster* or *Hrofeceastre* (Rhof's City), from "*Rhof*, or rather *Hrof*, sometyme lorde and owner thereof." As to the Roman appellation, it may have been adopted from the British, provided that the Romans knew it; but its early occupation by those warriors, and its radical similarity to the names of several other places in Kent, as *Durovernum*, *Durolenum*, &c. render it extremely probable that they denominated Rochester, as well as other places, according to the character of the adjoining woods, from Δουρον, *lignum*. Of the Roman antiquities there cannot be a doubt, and Kilburne states, that Cæsar ordered the castle to be built to awe the Britons, that it was called the castle of Medway, but falling to decay, king Oisc or Uske, about 490, caused Hrof, one of his chief counsellors, to build a new castle upon the old foundation, and hence it took the name of *Hroffe's Ceaster*. That the Roman *Castrum* was repaired by Oisc may be admitted, as in 765 king Egbert gave a certain portion of land to the church lying *within* the walls of the castle of Rochester, and in 855 Ethelwulf, king of Wessex, gave a house to his minister, Dunne, situated "in meridie Castelli Hroffi."

† A monkish writer asserts, that they were so much addicted to idolatry, that the word of God, as preached by Augustin, appeared to them foolishness, and they not only treated him and his associates with the most abusive language (which, however, they could not understand), but personally insulted them, and besmeared their garments with the tails of fishes! The reader will believe just as much of this as he pleases: but whoever considers, that in the course of little more than seven years the whole island, or rather the whole of the Saxon inhabitants (for the Britons were Christians), was converted to Christianity, will perhaps be disposed to think that among the numerous professions of a monk, that of telling the truth does not enter. The real disposition of the people of Rochester towards the Christian faith, may be better ascertained by comparing the progress of missionaries in the present enlightened times.

not perversity. In 600 king Ethelbert founded a religious establishment in Rochester, and commenced building a church, which was finished in four years. At the same time a chapter of secular priests and a kind of priory were connected with the cathedral, which was piously and rationally dedicated * to the honour of God, and named after the apostle St. Andrew. Justus, a Roman missionary, being sent to assist Augustin in 601, was by him consecrated the first bishop of Rochester in 604. King Eadbald having for a moment evinced some infidel feelings, Justus fled to France, but archbishop Lawrance succeeded in reforming the king, and the bishop of Roffen returned to his pastoral duty, which he continued faithfully to discharge till 624, when he was translated to the see of Canterbury †.

It is not recorded that this church was often repaired, although it was repeatedly desolated by domestic as well as foreign soldiers. In 676 it was plundered by Æthelred, king of Mercia; by the Danes in 839; and unsuccessfully besieged by them in 885: in 986 it was attacked by king Ethelred in revenge at the bishop; and in 998 it was again pillaged by the Danes; so that at the time of the Norman invasion, the church, according to our historians, was in such "a state of poverty that divine worship was entirely neglected in it." The cathedral and priory, indeed, were marked objects of spoliation on every occasion; bishop Putta was driven from his see by the Mercians and became bishop of Hereford. His successor also abandoned his charge; but, whatever injury the building may have sustained, we have no account of its being rebuilt, only some slight repairs and additions were made, as by bishop Tobias ‡, who built St. Paul's porch to "the church of St. Andrew, for the place of his interment." During the prelacy of Eardulph, the cathedral establishment somewhat recovered its losses, and it received from kings Offa and Sigered grants of Frindsbury, Wickham, and Bromley. The record of these donations, however, is extremely confused. Bishop Swithulf was appointed one of the guardians of the realm, and bravely discharged the duties of this important office, by compelling the Danes, who then infested the coast, to raise the siege of Rochester. To bishop Burhicus, or Burrhic, West Malling was given "by king Edmund,

* Ethelbert's church, observes Denne, in *Custum. Roff.* was dedicated to St. Andrew, "as a token of respect to the monastery of St. Andrew at Rome, from which Augustin and his brethren were sent to convert the Anglo-Saxons; and after the church was rebuilt, Lanfranc did not change the name of its tutelary saint as he did in his own cathedral, the primate having such confidence in this apostle, that he never transmitted by Gundulph any principal donation without entreating the bishop to chaunt the Lord's Prayer once for him at the altar of St. Andrew."

† It is worthy of remark, that this was the first English prelate from whom the pope, Boniface V. demanded obedience as universal bishop, when he sent him his pall. The same pope also instituted sanctuaries for offenders.

‡ Bede extols this prelate as "virum Latina Græca, et Saxonica lingua atque eruditione multipliciter instructum."

(b)

the brother of Athelstan, under the name of three plough-lands in *Mealinges**." Athelstan gave to bishop Kyneferde the privilege of a mint here; but during the prelacy of Alfstane, the Danes seized nearly all the revenues of the see. King Ethelred II. was also a despoiler of our church; but he afterwards repented, and returned the plunder: but in 999 the merciless Danes again got possession of our city. The bishop, Godwyn III. is generally believed to have been their prisoner, with archbishop Alphege, in 1011; but a prelate of this name is mentioned in a letter of Edward the Confessor so late as 1044, when the see must have sunk under its misfortunes, and remained vacant several years, as it was not till 1058 that the covetous Siward was consecrated its bishop. The Normans brought new spoliations, and Odo, bishop of Bayeux, becoming earl of Kent, seized every thing which could assist his licentiousness and extravagance. In this state of poverty and depression the see remained till the active Gundulph † was consecrated in 1077. Lanfranc had, in a public assembly ‡, recovered the estates given by William I. to the unprincipled Odo, and Gundulph himself obtained the restoration of Isleham manor, in Cambridgeshire. With the energy of an original artist, and the bigotry of a monk, he began by disinheriting the secular or married clergy, to make room for Benedictine monks in the priory of St. Andrew. "He raised money sufficient, through the assistance of his great patron Lanfranc, to rebuild (or greatly repair) the church and enlarge the priory, which at this time were both hastening to ruin. Although he did not live to finish the great improvement which he had undertaken, yet it is certain that he laid the foundation of the future prosperity of this church and priory. He removed the bodies of his predecessors, which had been elsewhere interred, into some parts of his new fabric that he completed first for this

* A copy of Edmund's charter conveying this grant appears in the *Textus Roffensis* and Dugdale's *Monasticon*. It contains a circumstance which illustrates the ingenuity of papal Rome, in reconciling indulgence with the moral law, and is worthy the chicanery of Indian Brahmins in eluding the laws of casts. "Amidst the respectable and reverend names," observes Grose, "of the king's brother (Edrid), and mother, Eadgife, two archbishops, several bishops and priests, and divers of the nobility who witnessed this charter, there appears that of Ælfgefu, the king's *concubine*, who in her signature thus particularizes her station: '*Ælfgefu, concubina regis affui.*'—Concubinage did not then mean what it does at present, but was a kind of legal contract inferior to that of marriage, and used when there was a considerable disparity between the parties, the Roman law (of incompatibility, which existed even in France till the revolution) not suffering a man to marry a woman greatly beneath him in birth and condition, but allowing such woman to be kept as a concubine, provided the man had no wife. Concubines were also permitted (and kept) by several popes; and the 17th canon of the council of Toledo declares, that "he who with a faithful wife keeps a concubine, is excommunicated;" but if the concubine served him as a wife, so that he had only one woman, under the title of concubine, he should not be rejected from the communion. This accounts for the name of Ælfgefu being found in such company on so solemn an occasion, which could not have happened had the character of concubine been deemed either sinful or dishonourable."

† Malmesbury records a tradition, that his fortune was foretold by his friend and patron Lanfranc, from a trial of the *Sortes Evangelicæ*, many years before either of them could have any ideas of their promotion, except the suggestions of soaring ambition and ardent hope.

‡ See "Graphic and Historical Description of Canterbury Cathedral."

purpose; he also inclosed the remains of Paulinus, the third bishop, in a curious shrine of silver, and procured his canonization in 1087."

Vulgar tradition, supported by the fact that Gundulph was a prelate of little learning but much architectural genius, has attributed to him entirely the honour of building the present cathedral, at least those parts which are of acknowledged antiquity, as the nave, west front, ancient chapter-house, &c. It is added, that he was not only fortunate in being assisted with money from archbishop Lanfranc, kings William I*. and II. and Henry I. but also had the pleasure of nearly completing his own church. The words of the historian, cited in proof of this, do not authorize such an extensive compliment. It is there said, "Ecclesiam Andreæ pœne vetustate dirutam, novam ex *integro* ut hodie apparet, ædificavit;" words which simply signify, that he had repaired the ancient ruined church of St. Andrew, and restored it to its original state, as it now appears. A similar expression is applied to his repairs of the castle. By no possibility whatever could this sentence be designed to affirm, that Gundulph laid the foundation of any new work which he completed, not even the tower, which still bears his name. His repairs, alterations, and improvements, indeed, may have been very extensive; but these are rather presumed than proved by the historian. With this negative evidence, therefore, that Gundulph did not build the whole of the cathedral, we must seek for another and more probable architect or founder in that age of spoliation and fanaticism, during the reign of Ethelred II. and the prelacy of the Godwyns. The king, by his charter in 998, restored to the church and bishop the property of which he had deprived them, and in very strong terms deplores his juvenile impieties, which he ascribes to evil counsellors, but principally to one Ethelstan, whom he calls "an unhappy enemy to God and the whole people." It is not credible, that the repentant Ethelred would rest content with merely restoring the ecclesiastical property without augmenting it, according to the custom of the age,

* William I. left 100*l.* and his royal robe to the church of Rochester, a bequest equal to 1500*l.* in the present day. This, however, was not the only resource of Gundulph; this active monk had recourse to another expedient, which in modern times would be construed into something very like swindling. While building the white tower in the Tower of London, he lodged with Eadmer Anhænde, a rich burgess, from whom he obtained the moiety of a fishery, called the "Nieuve Uveri," during the lives of his generous or credulous host and his wife, and the whole of it, with all their property in London, at their decease. For this valuable grant (which was confirmed by Henry I. and the fishermen restrained from trespassing on the fishery), in return they were to be admitted members of his religious society, to be interred in the church of St. Andrew, and indulged with an anniversary solemnity for the peace of their souls. The writer of the *Textus Roff.* states, what will readily be believed, that Gundulph accepted their property on these terms. Persons thus admitted, however depraved, were insured of a passage to heaven without any obstacle, the same as the monks themselves. It was also common to be clothed in religious habits previous to expiring; "but this dress was an article of no small expense to their heirs." William de Cloeville (Text. Roff.) gave two parts of his tithe in Acle, now Okeley, to the priory, in consideration of the monks making his son one of their number, and Gundulph confirmed this grant.

(d)

perhaps sevenfold. No persons so apt to fall into extremes as new converts; and it is not unlikely, that considering the strength of Rochester, and the valour of its inhabitants, he rebuilt* the cathedral, as the best spiritual and physical means of effectually resisting the Danes. Many parts of the present edifice exhibit some lithological evidence of being upwards of eight centuries old. But although this view of historical facts may tend to deprive Gundulph of the honour of rebuilding our cathedral, which he occupied thirty-two years, his merits as an architect of castles remain unshaken. Still less does it invalidate the happy remark of Lambard, that this prelate "never rested from building and begging, tricking and garnishing, until he had erected his idol building to the wealth, beauty, and estimation of a popish priory." His priory, monks, and military castles, indeed, certainly engrossed much more of his thoughts than churches or public worship, although his Ξένιον, *Xenium* †, or present, in token of hospitality, occasioned much trouble to the monks. That he did not live to finish whatever alterations or additions he intended to the cathedral, notwithstanding the expression of Earnulph, must be unequivocally admitted, as it was not dedicated till 1130, five years after the death of the historian, and twenty-three after that of the reputed architect ‡.

The second prelate after Gundulph was Earnulph, another follower of Lanfranc, the historian of the priory, and builder of the dormitory, refectory, and chapter-house for the monks ||. His suc-

* One fact, which is noticed by the judicious Mr. Denne, (Hist. of Roch.) tends strongly to confirm this position. "The year 1014, is marked on one of the beams of the roof in the nave of the church; it is not easy to account for this date, it being 60 [70] years before the time when Gundulph is said to have rebuilt it, and brings us back to the reign of Ethelred II.; the date agrees with the time of his repentance, it being about two years before his death. It may therefore be conjectured, that *he repaired this church in atonement for his former injuries to it:* and that this beam was either laid in his time, or, if it was afterwards replaced, the new beam might be marked with the same date."

† Gundulph, from the various property which he had bestowed to the monks, reserved to himself and his successors a right to certain articles on St. Andrew's day, which were annually to be presented under the above name as a present to the bishop, their guest and benefactor. The articles were, 16 hogs cured for bacon, 30 geese, 300 fowls, 1000 lampreys, 1000 eggs, 4 salmon, 60 bundles of furze, 16 seam and a measure of oats; but half the fish and eggs to be the monks' portion: and from Lambert (Lambeth), 1000 lamprey for the use of the monks; and from Hadenham, 20s. worth of fish to be carried to their cellar. In case of the bishop's absence on that day, the whole to be distributed by the monks, to the poor and strangers, in honour of the festival. The monks afterwards contested the claims of the bishops to this xenium with great obstinacy, and it was finally agreed to accept a composition; which, in the time of Hamo de Hethe, amounted to 4*l.* 12*s.* 9*d.* for all the articles, except the corn, which was to be estimated at the market price.

‡ He founded St. Bartholomew's hospital for lepers, in Chatham; a nunnery, at West Malling; repaired the walls of the castle, &c. He was not so fortunate in all his artifices as with Anhænde; and after being in possession of land at Delce some years, he was obliged to pay 10*s.* in money and a horse worth an equal sum to the rightful heir. Nor could he recover the manor of Stone till he gave Wm. Rufus 15*l.* and a mule worth 100*s.* equal to 75*l.* sterling. Hence we have the price of horses and mules in those days, in which the latter were ten times the price of the former.

|| When a monk of Canterbury, he began the works in the choir which Conrad finished; and while abbot of Peterburgh, he erected the refectory, dormitory, and finished the chapter-house. He seems to have had much more taste and skill than Gundulph.

cessor John, archdeacon of Canterbury, had the honour of dedicating, or rather of assisting, archbishop Corboil, and ten other English and two Norman bishops, at the dedication of the cathedral, in presence of the king. The festivities of the dedication or consecration, however, were not terminated, when a dreadful conflagration destroyed a considerable part of the city, and even damaged the new church. In 1137, another fire occurred, which greatly injured the priory, and even obliged the monks to seek a temporary lodging in the hospitals and other parts. A fire is also recorded as happening in 1177, but to what extent it is now impossible to determine. One thing is generally admitted, that the accounts of those burnings, transmitted to posterity, must be egregiously exaggerated*, otherwise the re-edification of such buildings, and even whole cities, must have been an almost insuperable task in those times of war and civil commotion. There was then, however, and still is, a great partiality in the Romish church to burn lamps, torches, and candles in churches. The Norman bishop of Say or Seez, diminished, them and plundered the church during his prelacy. Godwin did not include him in his list of bishops. The estates which he alienated were restored to the priory and cathedral by the pope, at the instance of bishop Ascelin. The ambition and despotism of the monks had now become intolerable. The archbishop of Canterbury had hitherto nominated the bishop of Rochester; Theobald conferred on them the right of electing their own bishop, and they chose his brother, Walter. Gualeran or Waleran, archdeacon of Bayeux, being his successor, soon felt the effects of their newly-acquired power; and, it is said, that he died when on the eve of setting out to Rome, to solicit the pope's permission to eject the regular canons from the priory and introduce seculars. He was a friend to knowledge and virtue; he bequeathed his church a gloss on the psalms, and St. Paul's epistles. His successor, Gilbert de Glanvill, a native of Northumberland, and archdeacon of Lisieux, in France, was actuated by the same principles; and like bishop Nunant, of Coventry, determined on teaching the monks some better notions of justice and humanity. Much more philosophical and judi-

* The words of Gervase, a monk, *(X. Script.)* are very comprehensive; "ecclesia sancti Andreæ cum officinis suis cum ipsa civitate (Roff.) igne consumpta est, et in *cinerem redacta*," A. D. 1179. Edmund de Hadenham, in *Angl. Sac.* says, "Roffensis ecclesia cum omnibus officinis et *tota urbe infra* et *extra muros* secundo combusta est iii idus Aprilis, anno xcvii. ex quo monachi eadem ecclesia instituti sunt." The burning of the *whole* city within and without the walls seems a mere report, magnified by some imbecile alarmist to excite emotion. Many of those conflagrations, particularly in the cathedral, appear to have been only the burning of part of the dress of the images, occasioned by the accidental fall of a candle. No doubt, a lighted taper falling on some virgin's petticoats would electrify the imagination of monks, and hence their bombastic or extravagant statements. Perhaps, also, some of these writers, like Ferdinand VII. of Spain, enjoyed the honourable office of "man-milliner to the Virgin Mary," and the more dreadful they represented the conflagration, the more liberal would be the subscriptions for their relief. It is remarkable, however, respecting the reported fire in 1179, that "no trace of it is to be found in any ancient charter or writings in the *Registrum Roffense*," which contains many events that did occur about that period.

cious than his lordship of Coventry, he curtailed their power without incurring any papal censures. He stated, that Gundulph had dispossessed the seculars without the sanction or even privity of the Roman see; and that he had given them estates in perpetuity which he could only grant for his own life. The monks, too, on their part, had usurped much property belonging to the see, obtained clandestinely presentations, and swindled many persons, without the connivance or consent of their ordinary. Glanvill required the restoration of this property; yet so obstinate were the monks, that they spent all their money in law, and even melted their god (the silver shrine of Paulinus), to coin more, and retain their plunder. But they were finally compelled to submit themselves to the clemency of their diocesan. As an example, however, of the satanic spirit, which always did, and always will, actuate monks or cloistered men, they endeavoured to prevent the remains of this great and worthy prelate from being interred in the cathedral, in 1214; and being defeated in this attempt, they hastened his funeral, that he might be buried before the papal interdict was taken off the nation, which the demoniacal pope had issued to trample on the neck of the unfortunate English king. Glanvill, indeed, who was chancellor and chief justice, has been truly designated "a vigilant, active pastor, a benefactor to the church and see;" he built a new cloister, furnished the church with an organ, paid a debt of 30*l.* which the monks "had contracted with the Jews to support their unjustifiable contest with him;" and gave them sundry ornaments and books*. He also rebuilt the episcopal

* These were *Bartholomæus adversus Judeos*, and the Pentateuch, in 2 vols. The latter "were a most valuable present, for, strange as it may appear in this learned and enlightened age, there is no small reason to doubt, whether this society, though instituted principally (nominally) for religious purposes, were before possessed of this part of the holy scriptures." The ignorance and illiterateness of the monks are ably discussed in the "History and Antiquities of Rochester;" the rudiments of grammar were only "occasionally" taught, and it is doubtful, from the consistorial acts of bishop Fisher, whether there was a master here, and how far the monks were qualified for such a task. Although Kent has always abounded in philosophers and heroes, yet it "is undeniable the Rochester cloisters are said not to have produced one person eminently learned." Bishop Tanner gives only the names of Edmund de Haddenham and Wm. Dean or de Dene, as authors; but the latter, perhaps, belonged to Winchester: the work of the former is a Chronicle from the Creation to 1307, but all that "does not relate to this church is transcribed from William of Malmesbury;" and Dean's consists of "the annals of this cathedral from 1314 to 1348, or rather the history of bishop Haymo de Hethe." Hence we see, that till the reformation neither literature nor true religion made any advances here. John (prior) wrote a volume of theological questions, which are still preserved in MS. The gift of bishop Hethe to the priory, of decretals, constitutions, &c. although necessary books in that age, cannot raise our opinion of the learning and library of the monks. His directions to the poor in the hospital which he founded at Hythe, to repeat the Lord's prayer and angel's salutation to the Virgin 300 times a day, seem to imply that they would "be heard for their much speaking." It appears very doubtful whether the priory possessed a complete copy of the Scriptures; and bishop Fisher's prosecution of William Mafelde, precentor, for not delivering up a copy of the Gospel translated into English, according to the orders of Wolsey, proves their deplorable condition in this respect. The only method that the precentor had of escaping a severe sentence for this most heinous offence, was by basely betraying the name of his friend who bought him the book; yet so anxious was he to keep and conceal it, that to make it less bulky, he had the gospels bound in one volume and the epistles of Paul in another; 2*d.* was the expense of this

palace in Rochester, and a mansion at Lambeth, called La Place, since annexed to the bishopric of Carlisle. His successor, Benedict (de Sausetun), was precentor of St. Paul's, and a treasurer to king John, who "destroyed the MSS. carried off the plate and money, and left not so much as one crucifix standing on the altars in the cathedral." Our next prelate was Henry de Sandford, surnamed "the great philosopher*;" he bribed the pope by "offering a *tenth* of all the goods both of the clergy and laity throughout England and Ireland," and thus obtained his assistance to Henry III. against the monks of Canterbury. Richard de Wendover was elected by the monks, and after three years litigation, much to the interest of the papal court, was finally confirmed in the see. From this period we hear no more of either the monks or archbishop of Canterbury having the right to nominate a bishop to the see of Rochester.

We now approach one of the principal epochs in the history of our cathedral, the erection of a new and more potent idol during the prelacy of Laurence de St. Martin. About 1201, William of Perth, a Scots baker, having a taste for travelling, determined on making a tour, then called a pilgrimage, to Jerusalem. Fortunately this adventurer passed by Rochester, accompanied with a servant: how such a person could support one we are not told; but we learn, that either his or some other dead body was found in the vicinity of our city, where it was alleged that he had been robbed and murdered, and that his servant escaped. The monks very humanely interred the corpse, and as it was supposed to be that of a holy pilgrim, some miracles must necessarily be performed by its grave or tomb; this was the more natural, as incessant warfare had augmented public misery and consequently fomented superstition. King John had desolated Rochester, and before his devastation could be repaired or forgotten, "Montford

alteration. Such indeed was the gross ignorance of the monks at the reformation, that all were pensioned, except four that remained, and those in the inferior offices of the church, whereas eight stalls out of 12 were occupied by the monks at Canterbury, under that great patron of learning, Cranmer; and at Norwich five out of six. This is sufficient evidence of the propriety of king Henry's general censure of the monks, in the statute said to be written by that great monarch himself, in which it is designed, that "the endowment they had so long possessed might be turned to a better use than they had made of it; God's word better set forth; children brought up in learning; clerks nourished in the university, and exhibitions for the ministers of the church." That this has been amply realized the most impious bigotry, fanaticism, and superstition dare not deny.

* His pretensions to this title may be appreciated from the sermon which he preached before the archbishop and a numerous assemblage of people at Sittingbourn. After proceeding in his discourse for a time, he suddenly exclaimed in a rapture of joy, "Rejoice in the Lord, my brethren all, and know ye assuredly that of late there departed out of purgatory, Richard, some time king of England, Stephen Langton, archbishop of Canterbury, and a chaplain of his, to go to the divine majesty; and in that day came forth no more than these three from that place of pains. Fear not to give full and assured faith to these my words, for this is now the third time it has been thus revealed to me, and to another man, and that so plainly, as to banish all doubt and suspicion from my mind." It would not be difficult to cite many instances of papal preachers disemboguing much greater nonsense even in the present age.

earl of Leicester, in 1264, having burnt the bridge, passed the river in the smoke and confusion, while St. Clare advanced into the city at another quarter. The enemy entered the cathedral on horseback with drawn swords (on Good Friday), while the priests and people were celebrating the passion of Christ; and slew many of the monks and citizens, and converted this venerable fane to a filthy stable. To repair the actual dilapidations was the difficulty; the tomb of the Scots baker had attracted the attention of the vulgar. Bishop Laurence instantly determined on availing himself of this circumstance, and "had recourse to a stratagem, which appears to have exceeded his most sanguine expectations." The offerings made at William's tomb were already considerable; he immediately went to Rome, made a florid report of miracles, and, without any difficulty, had the name of the baker enregistered in the papal pantheon, and his holiness granted indulgence for offerings *. This manœuvre effected the reparation of our dilapidated church. The devotees made pilgrimages to this tomb of St. William; and a chapel, which still bears his name, was appropriated to his worship, and also to receive the oblations of the superstitious multitude at his shrine †. "Here, as they say (observes the learned Lambard), shewed he miracles plentifully; but certain it is, that madde folkes offered unto him liberally, even until these latter times." Repairs of the church also began about this period. Ralph de Ross, prior in 1199, commenced covering the cathedral with lead; his successor, Helias, finished it. Mr. Denne (in *Cust. Roff.*) conjectures that the roof of the building was likewise raised by these priors. Helias was considered a person of much influence; he presented king John with a silver cup, value six marks, and gave a horse to the papal legate, John de Salerno, worth 50*s*. "William de Hoo, sacrist, or keeper of the holy things in this church (and who was elected prior in 1239), rebuilt ‡ the choir (or rather the chancel) with the oblations left at the tomb of St. William. Richard, a monk and sacrist, probably successor to de Hoo, built the south aisle of the choir. Richard Eastgate, a monk, began the north aisle, and friar William of Axenham finished it." Such are the brief memorials relative to the architectural history of this ancient edifice. It is probable that the transepts

* We must, however, commend the bishop's prudence; for of all the pretended miracles performed at this period, not one of them is recorded, and it is probable he wished not posterity to have the means of branding his memory with such palpable impostures.

† "The tomb of St. William is shewn to this day, near the tomb of bishop Merton. It consists of a large stone coffin of Petworth marble, the sides and top are decorated with ancient ornaments, but no trace of any inscription is now discernible. It was a rich fund of wealth to the monks, which continued for almost 300 years."

‡ The expression in the *Regist. Roff.* is "Willelmus de Hoo sacrista fecit totum chorum a predictis alis de oblationibus Sancti Willelmi;" which Mr. Denne thought, with much probability, rather implied that the eastern transept had previously existed; and the circular arches, which have survived the mania of alteration, and still exist in it, are demonstrative proofs of the fact.

and choir were altered and vaulted by the persons, and about the period, here specified; but a very superficial inspection of the walls will be sufficient to convince any reasoning observer, that the whole of them must have been built either by the Saxons or by Gundulph. Their great thickness and present shattered condition tend decidedly to prove their Saxon origin. In almost all parts of the existing edifice we can trace remains of Saxon arches, from the east to the west end. Over the pointed arch forming the great east window, which has eight mullions, the remains of a semi-circular one are very distinct, and the effect of this alteration is, that very extensive cracks run through the wall of the east end. The west transept is the part which appears the most modern, or rather which has been most completely modified*. Part of the crypt, also, has been so altered that an intelligent cotemporary writer† has pronounced it to be the work of de Hoo. On the east side of it circular arches still remain, and it is not to be supposed that such arches would have been constructed at a time when it seemed to be a religious duty to have every thing pointed. It may also be observed, as another indication of the great age of this cathedral, that the surrounding ground, by the gradual accumulation of extraneous matter, has considerably risen above the floor of the nave, which is entered by a decent of several steps, and which, if it has not remained stationary, could have sunk but very little. The insertions of pointed arches in the walls are often very clumsily done, and the greater part of them are of the earliest pointed style which was practised in this country. In the interior, like as in Canterbury, it is evident that a partiality still prevailed for the old Saxon ornaments‡, although the fashion of the day was for acute arched apertures, and accordingly we observe the arches generally accompanied with zig-zag, or other broken, instead of continuous mouldings. Here also,

* In the north of the building we may observe how carelessly the alterations were made, by the appearance of a beautiful column, finely carved with lozenges and other ornaments, and laid horizontally in the wall, like any common stone.

† See Brayley's Beauties of Kent, p. 645.

‡ Ducarel acknowledges, in his Norman Antiquities, that the older edifices in that country are quite plain, and consequently very different from Rochester. It appears, indeed, that the Normans were never very distinguished in this department of art, which seems to have been the delight and master-piece of the European people who succeeded the Romans and preceded the Normans, the Saxons and their congeners. Without wishing to detract in the least from the great architectural or "constructive" talents of Gundulph, it must be admitted that the castle of Rochester is beyond all possibility of doubt, a Roman edifice, altered and repaired indeed, but still essentially Roman. We have examined the internal structure of its walls with those of the *maison carree* and amphitheatre at Nismes, the ruins of the Gallien palace at Bourdeaux, numerous ruins in Italy, &c. and traced an analogy of design and conception in the execution of the work, which could not be accidental. It is admitted, that "even within the walls of the great tower or keep of Rochester castle itself, coins of Vespasian, Trajan, and of the Lower Empire, have been found; and in the present ruined walls of the cathedral precinct Roman bricks are seen." Can it be supposed that Gundulph, or any of his successors, placed these coins here? Roman urns, vases, *paterœ*, &c. have often been dug up in the vicinity, accounts of which are to be found in Harris's History of Kent, Thorpe's Custumale Roffense, &c.

as at Canterbury, slender columns of Petworth marble abound; but many of them are in a state of rapid decay, and others have their beauties concealed by a coat of lime.

Having traced the origin and progress of the architectural alterations in the edifice, and shewn that they were all much too superficial for their extent, and that they contributed materially to impair the strength and durability of the walls, we proceed with the history of the see and of its ecclesiastical affairs, as they appear in the transactions of our prelates to the reformation. If bishop Laurence was successful in an expedient to enrich his church, his immediate successor, Walter de Merton, was equally so in benefitting society. He was twice chancellor, "a munificent patron of this church, obtaining many grants in its favour, especially the manors of Cobhamberry and Middleton, which were annexed to the episcopate; but the convent was not enriched by him. Being a man of discernment, he soon discovered the ignorance and hypocrisy of the monks, and from his own experience might hope that a revival of letters would expose and overthrow those pernicious societies. He accordingly founded a college at the university of Oxford, which bears his name, and is chiefly supported by this prelate's liberal endowments." The members of Merton college*, said to be "the first literary community in this kingdom that had the sanction of a royal charter," still preserve the tomb † of their founder in this cathedral with becoming attention. Bishop de Inglethorp made an unsuccessful attempt to claim the xenium from the prior, and his immediate successor in the see, de Woldham; the latter bequeathed "ten marks towards building St. William's tomb in the church of Rochester, from which it appears that this saint increased in reputation." Prior Haymo de Hethe, aspiring to the mitre, at the death of Woldham,

* "It is difficult, says Chalmers, to trace any regular plan of education, tending to that general diffusion of learning which now prevails, before the foundation of the first college by Walter de Merton, whose statutes afford an extraordinary instance of matured system, and with very little alteration have been found to accommodate themselves to the progress of science, discipline, and civil economy in more refined ages."

† It was originally a marble monument, but perhaps had been injured at the reformation, as we find that the present one was erected in 1538 by Merton college, during the wardenship of the celebrated sir Henry Savile, with a suitable inscription, as "maximorum Europæ totius ingeniorum fœlicissimo parenti." According to Gough, Sepul. Mon. this must have once been a very costly and elegant piece of art, as 40*l.* 5*s.* 6*d.* were paid for its enamelled work. Enamelling flourished in the 12th and 13th centuries, particularly at Limoges, in France, and was much used on tombs a practice which perhaps might be worthy of revival. In 1662, it was again repaired by sir T. Clayton, after the civil war, when even the tomb of one of the greatest benefactors of the human race that ever lived, could not escape the "*rabie* fanaticorum," as the additional inscription happily expresses it. In 1770 it was again repaired and relieved from a rude coat of white-wash, applied by some modern "beautifier." According to Mr. S. Yate and Mr. A. Wood, this founder's grave was opened in 1659, the portraiture of his body was discovered, his person seen to be tall and proper; in one hand he had a crosier, which fell to pieces on its being touched, and in the other a silver chalice equal to the quarter of a pint. It was sent to the college to be put in the *cista jocalium*, but by the fellows, in their zeal sometimes drinking wine out of it, this valued relic was broken and destroyed.

and fearing the influence of two competitors, privately sent for the monks of Walton in Suffolk, a cell dependent on the priory of St. Andrew, and succeded in carrying his election by a majority of twenty-six out of thirty-five monks which were present. But another and still greater obstacle arose, the monks, in obtaining their emancipation from the control of Canterbury, soon found that they had only removed their vassalage thence to the papal court. Almost three years elapsed before this able and worthy prelate could procure his confirmation, "under a fictitious plea that the pope (John XXII.) out of his paternal care had provided a successor." Edward II. and his queen Isabella, having taken opposite sides, the former favouring Haymo and the latter her confessor, the pope gladly embraced the opportunity of filling his own coffers; and Haymo's journey to Avignon, to be consecrated, cost him in fees to his holiness above 1441 florins. This sum * was more than one year's income † of his bishopric, and he was obliged to give security for its payment before he obtained the usual bulls from the pope. He and prior Shepey, his successor, in 1343, raised the tower of the cathedral with stone and wood, covered it with lead, and placed four bells in it, called Dunstan, Paulin, Ithamar, and Lanfranc. The following year he caused the shrines of St. Michael, Paulinus, and Ithamar, to be repaired with marble and alabaster, at an expense of 200 marks, having previously devoted 1100 marks to build a refectory. He also built and endowed an hospital for the poor of both sexes (who had once been affluent, and not reduced by their vices), at Hethe, now Hythe, his native town, on the site of his paternal mansion. Lastly, to close his munificence to the monks, he offered at the high altar the georgeous mitre of Thomas Becket, which he had purchased from the executors of the bishop of Norwich, and founded a chantry for two priests to officiate at the altar near the shrine of the Scots baker. Becoming old and infirm, he wished to retire, but was not

* The florin being 3*s.* it amounted to upwards of 216*l.* The worthy prelate being so embarrassed that he could not support his servants, the clergy of his diocess (as a proof of his merit and their liberality) supplied him with provisions and money, to the extent of 12*d.* in every mark of the annual value of their benefices. It was 18 months before he could pay the papal exactions.

† "The diocess of Rochester is the smallest in the kingdom, the whole of it being situated in the western division of Kent. It has one archdeacon and 99 parishes included in the deaneries of Rochester, Malling, and Dartford, as that of Shoreham belongs to Canterbury. This bishopric is distinguished not only by the narrowness of its district, but likewise for the slenderness of its revenues. Before the conquest they were not sufficient maintenance for the bishop and four or five secular priests. Gundulph enriched the priory but impoverished the see. In bishop Fisher's time the income amounted only to 300*l.*; in the king's books it is valued at 358*l.* 4*s.* 9½*d.* and like many other ecclesiastical benefices, was then most probably over-rated. In 1559 it did not exceed 207*l.* per ann.; and at present it is about 600*l.* clear yearly value, notwithstanding which, many of the bishops of this diocess may, with great truth, be said to have been inferior to few of their brethren in abilities or learning, and several of them have enjoyed the highest posts both in church and state." Hasted's Kent, iv. 111. This revenue, particularly when subjected to an oppressive income tax, is not equal to the simple interest of the money necessary to educate, support, and qualify a gentleman until he attains the episcopal age.

permitted. His immediate successors were less distinguished characters*.

John Fisher, a lettered bigot, was said, perhaps erroneously, to assist Henry VIII. in writing against Luther; "he countenanced the maid of Kent in her imposture," opposed Wolsey, refused to sanction Henry's marriage with Ann Boleyn, and finally defended the pope's supremacy. He was imprisoned in 1534 as a rebel, for which the pope sent him a cardinal's hat; but the king, ever prompt and decisive, ordered judgment to proceed, and the head of Fisher, as a traitor †, was placed on London Bridge, in June 1535, before the cardinal's hat could reach it. His successor, Hilsey, was favourable to the reformation, and Burnet has recorded his preaching and exposing, at St. Paul's Cross, the fraudulent tricks with images practised in religious houses, particularly the "crucifix of Boxley, in Kent," called, "the road of grace," &c. Such was the servile state of our church and see previous to the happy reformation, when in April 1540, the priory (valued at £486 : 15 : 5), was dissolved, and in June 1542, the new establishment was incorporated under the title of "The Dean and Chapter of the Cathedral Church of Christ and the Blessed Virgin Mary, of Rochester ‡."

We have now to take a survey of the interior of this ancient edifice in its present condition. The west front has been the admiration of all persons of taste during many centuries; it is to be regretted that the destructive, and we fear irremediable, influence of the atmosphere (assisted by blind zeal), has rendered it almost a splendid ruin of ancient art. The great doorway was formed by a series of nine small columns on the north and eight on the south side, two of which were carved

* Bishop Wellys or Wells, indeed, thought it a kind of idolatry in monks to have any private property, and to deter them from this heinous offence, ordered, that if any monk was found possessed of personal property when dying, he should be denied the privilege of burial among his brethren, and also their oblations and prayers.

† This may be considered the first act of English national independence; as during many centuries the king and legislature of Britain had not, properly speaking, any law to punish dignitaries of the church without some papal sanction. Had justice been executed at any time on men who were truly ministers of the pope, but not of God, nor subjects of the king, this base-born upstart would have hurled his then appalling anathemas at the devoted heads of all those who assisted on such occasion, or perhaps laid an interdict on the whole kingdom, and excited the flames of domestic war. The foreign dignity of cardinal conferred on Fisher, was a proof of English dependence, which no truly English heart could brook for a moment, under any pretext whatever. At present, no British subject dare accept even the nominal honour of knighthood from any foreign state, without previously receiving his majesty's permission, and the most callous bigot or superstitious devotee must acknowledge the wisdom and justice of this law.

‡ The estates of the dissolved priory of St. Andrew were vested in the new protestant institution, consisting of "a dean, six prebendaries, six minor canons, a deacon and sub-deacon (both disused since the reformation, as well as the gospeller and epistoler), six lay clerks, a master of the eight choristers, an upper and under master of the grammar school, 20 scholars, six poor bedesmen (now always wounded seamen), a porter, who was also to be barber, and a butler, with two cooks;" the two latter offices are disused, as no common table is kept. The prebendaries execute in rotation the offices of vice-dean, receiver, and treasurer, and the minor canons those of precentor and sacrist. The dean and chapter have also a chapter-clerk, auditor, collector of the quit-rents, and a steward of their courts, who is likewise counsellor.

into statues, supposed to be of Henry I. and his queen Matilda. Their capitals, as well as the whole recess of this Saxon arch, are finely decorated with heads, twisted branches, flowers, &c. on the centre is a figure, but whether designed for St. Andrew or the Saviour cannot now be determined. In all the various compartments of this front and its towers, we observe remains of roses, lozenges, &c. sculptured. On descending into the nave * the massy columns, huge circular arches, the elegant triforium, the walls decorated with fret-work, wreaths, crosses, &c. and the more modern flat clerestory windows †, exhibit the various gradations of taste in different ages. The choir, which is "plainly neat," is entered by a flight of steps under the great tower, (the steeple of which was repaired and leaded in 1749), and is ornamented like the other parts of the edifice, with slender columns of Petworth marble. It is said to have been first used at the consecration of bishop Sandford in 1227. In 1743 it was repaired at a considerable expense, receiving new wainscot ‡ stalls, pews, &c. and was handsomely paved with Bremen and Portland stone. In 1791 a very fine new organ was built by Green, the original one, which was called "an old instrument" in 1668, being entirely decayed. The disposition of this cathedral is different from almost all others in England, although it is furnished with two transepts. Here we find no lady chapel at the east end, nor any tradition of its ever having existed there. It is probable, from the directions of Haymo, for two priests to pray for the souls of himself and his successors at the altar where the mass of the virgin was celebrated, near St. William's tomb, that the worship of the Perth baker had completely superseded that of Mary, and that her chapel soon became William's. At the south-east side of the nave, however, is a spacious, but comparatively modern chapel (prior to the dissolution used as the chapel of the infirmary), dedicated to Mary, part of which is now occupied by the consistory court. Opposite the entrance to this chapel, and on the east side of the south end of the western transept, is a strong apartment, having only one window, which was formerly used as a "safe" for all the valuables belonging to the altars in this part of the cathedral, but now degraded into a receptacle for fuel. On the south side of the choir is St. Edmund's chapel. In its south wall are marks of a door which

* At the bottom of the steps is a large stone having an episcopal effigy, supposed to be designed by Gundulph for Tobias. In the middle of the nave also, near the part with pointed arches, is a coarse flat stone, having the figure of an ax, supposed to be for a memorial of Fisher, who was beheaded.

† It appears that all the windows were not completed or glazed in 1447, as a country-vicar that year was ordered, by way of penance, to glaze one at his own expense. Very little painted glass was ever used here, and from a very sufficient cause—the cathedral being so contiguous to a sea-port, where cannon are fired, and the windows are consequently often broken.

‡ Archbishop Herring, when dean, gave 50*l.* to ornament the altar.

probably opened into an apartment adjoining the dormitory, called the *excubitorium*, where the porter watched and called up the monks to their nocturnal devotions. On the north side of this chapel, in the wall of the choir, is the recumbent effigy of a bishop, supposed to be the monument of John de Bradfield. On its east side is the entrance to the crypt and the vestry of the minor canons. Advancing eastward, is the library and chapter-house, near the entrance of which are two broken tombs of bishops. On the south side of the chancel, and near the altar, are the remains of three rich pointed arches, called the confessional, but more properly altar-seats; near this are the reputed tombs of bishop Gundulph and Inglethorpe. On the north side of the altar are the tombs of Glanvill and St. Martin. The north end of the eastern transept has been generally called the chapel of St. William, which also extends to the north aisle of the choir. The stone steps, which lead thence to the western transept, bear physical evidence of the great multitude which formerly visited this chapel. On the north side of the edifice, between the western and eastern transept, is that vast, massy, square pile of building, called Gundulph's tower, generally believed to be designed for a bell tower (by some conjectured to be for a treasury), for which it seems well qualified; its walls are six feet thick, and its internal area is twenty-four feet on each side. The crypt, which formerly contained nine altars and richly-painted walls, now presents scarcely a vestige of its ancient grandeur. Of the other monuments in this cathedral, their situation will be found in the ground-plan; but of more than ninety prelates who have filled this see, the names of only twenty-three are recorded as being deposited in their cathedral, and even of these, the monuments of only four can be satisfactorily ascertained, namely, Merton, Bradfield, Lowe, and Warner, the latter being ever memorable as the beneficent founder of Bromley college for poor clergymen's widows.

Our first protestant prelate was Dr. Nicholas Heath, and from him to the present day, perhaps no other see in England can exhibit such a diversity of moral and intellectual character in the series of its prelates and deans *. We had Christian martyrs; a bigotted and ruthless assassin†; others who thought of nothing but Christian charity; divines

* A well-merited tribute to the literary pursuits of the late Dr. Dampier, who was 20 years dean, six bishop of Rochester, and about three of Ely, from the elegant pen of the rev. Mr. T. F. Dibdin, appears in his *Biblioth. Spencer.* Bishop Dampier was educated at Eton, and afterwards at King's college; was tutor to the present lord Guildford and his brothers. "He was," says our correspondent, "a strenuous and watchful guardian of the church of England, whose doctrines and discipline he thoroughly understood; and being discreet, dignified, and mild in the discharge of his episcopal functions, not less to be regretted as a friend and supporter of the establishment, than as a brother, husband, and friend." We could say more of his talents and virtues did our limits permit it.

† Who burnt Dr. Rowland Taylor, prebendary; J. Harpole, of Rochester; Joan Beach, of Tunbridge; C. Wade and Margery Polly, at Dartford; but Mr. Wood, baker, in Strood, providentially escaped his murderous hands.

who embellished the precepts of morality with the finest poetical fancy; and a demagogue, for whose ambition or vanity it is impossible to have any other sentiment than the most sovereign contempt. But all the black crimes of a Gryffith, or demerits of an Atterbury, are happily lost in the never-ending splendour of a Sprat, a Pearce, a Dampier, or a Horsley! It was bishop Sprat who first announced, in his interesting and eloquent "History of the Royal Society," the important truth, "that a higher degree of reputation is due to *discoverers*, than to the teachers of speculative doctrines, nay, even to conquerors themselves;" and hence the superiority of our manufactures, agriculture, and commerce; hence the causes which have made Britain the school of the civilized world. It was bishop Horsley, who, while he applied reason and logic to the higher mathematics and physical sciences, exposed the ignorance and vain dogmatism of the would-be sect-founder, the superficial Joseph Priestley; and, with a force of eloquence and argument rarely combined, defended the ground-work of all Christian faith, and shewed scepticism to be as devoid of common sense as unitarianism is of reason or philosophy. The legislature has decreed, and no doubt deservedly, monuments and honours to our heroes and conquerors; but justice is even-handed to all; and the benefactor of his country and of his species has an equal claim to public gratitude in whatever manner he may exercise his talents.

DIMENSIONS OF THE CATHEDRAL.

External LENGTH, from buttress to buttress, 335 feet. *Internal*, 310, of the nave 150, choir, from the screen, 156; of the western transept, 123, of the eastern ditto 95 feet. BREADTH of the nave and choir, 32 feet; ditto with aisles 68; of the west front 81 feet. HEIGHT of the cieling 55 feet, of the tower and spire 156, of Gundulph's tower about 95 feet.

DESCRIPTION OF THE PLATES.

Plate 1. A distant View of the Cathedral, shewing the South Transept, and part of the Nave and Choir. On the right, in front, is the house appropriated to the master of the free-school; the small pointed door on the left leads to Dr. Strahan's house. The gateway in front is generally called the canons' gate.

Plate 2. The West Front, shewing the ancient Saxon Door, the great West Window, with the finely ornamented Towers that flank it. The church of St. Nicholas appears in the distance.

Plate 3. An elegant Door leading to the Ante-room of the present Chapter-house, which contains the Library. This door is most exquisitely wrought with flowers and figures under rich canopies; those in the head of the arch represent angels, or departed spirits, bound and suffering the torments of fire.

Plate 4. A View of the Cathedral from the N. W.; shewing part of the Nave, the great North Transept, and, beyond it, the Remains of Gundulph's Tower. Part of St. Nicholas Church forms the fore-ground on the left; in the distance is an arched way, leading to the deanery.

Plate 5. A View of the South-eastern Transept, and the present Chapter-house, which is a low modern Room; on the extremity to the right appears the richly ornamented Windows of the ancient Chapter-house and Cloister. The view is taken from prebendary Strahan's garden.

Plate 6, Shews the Cathedral from the South-eastern Transept to its West End; the dwelling house on the left belongs to Dr. Strahan, from whose garden this view is likewise taken.

Plate 7, Is from the Interior of the Chancel, and shews the South-east Transept and its Aisle, and Part of the Choir; the Episcopal Throne, erected at the expense of bishop Wilcock's, appears at the corner of the Choir.

Plate 8. An Interior View, taken from the Steps leading to the Choir; here is seen the N. W. transept, part of the ancient nave, and its two pointed arches of later date.

Eng^d by [illegible] from a Drawing by [illegible]

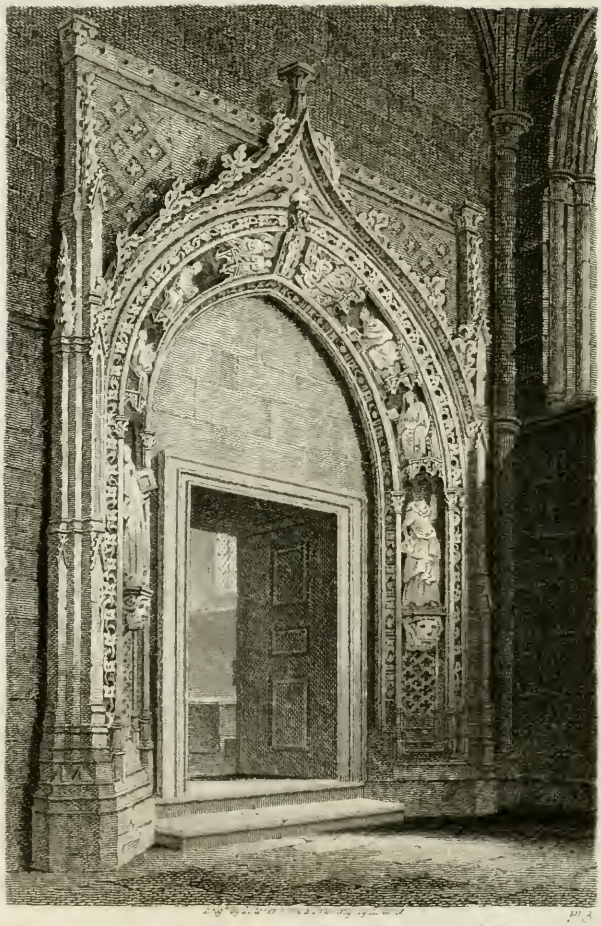
Rochester Cathedral from the Canons Gate

Published April [illegible] by [illegible] Paternoster Row

Pl. 4.

West Front Rochester Cathedral

To the Rev.d Wm. Beaumont Busby D.D.
Dean of Rochester this Plate is respectfully
Inscribed by his humble Servant J. Storer



Pl. 2.

Entrance to the Chapter House Rochester Cathedral.

Pl. 4

A.W. View of Rochester Cathedral

Pl. 5.

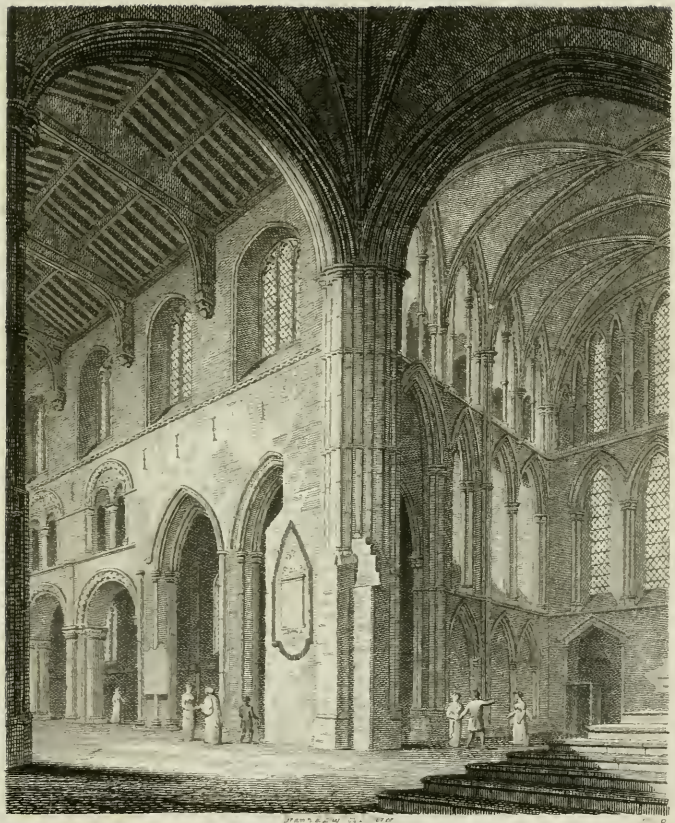
S.t [illegible] Transept, Rochester Cathedral.

A View of Rochester Cathedral

To the Revd George Strahan LLD Prebendary of
Rochester Cathedral, this Plate is respectfully
Inscribed by his Humble Servt J. Storer

Part of the Choir, Rochester Cathedral.

To the Rt. Revd. Walker King D.D. & F.L.A.
Lord Bishop of Rochester. This Plate is
Respectfully inscribed by his Lordships
Humble Servt. J. C.

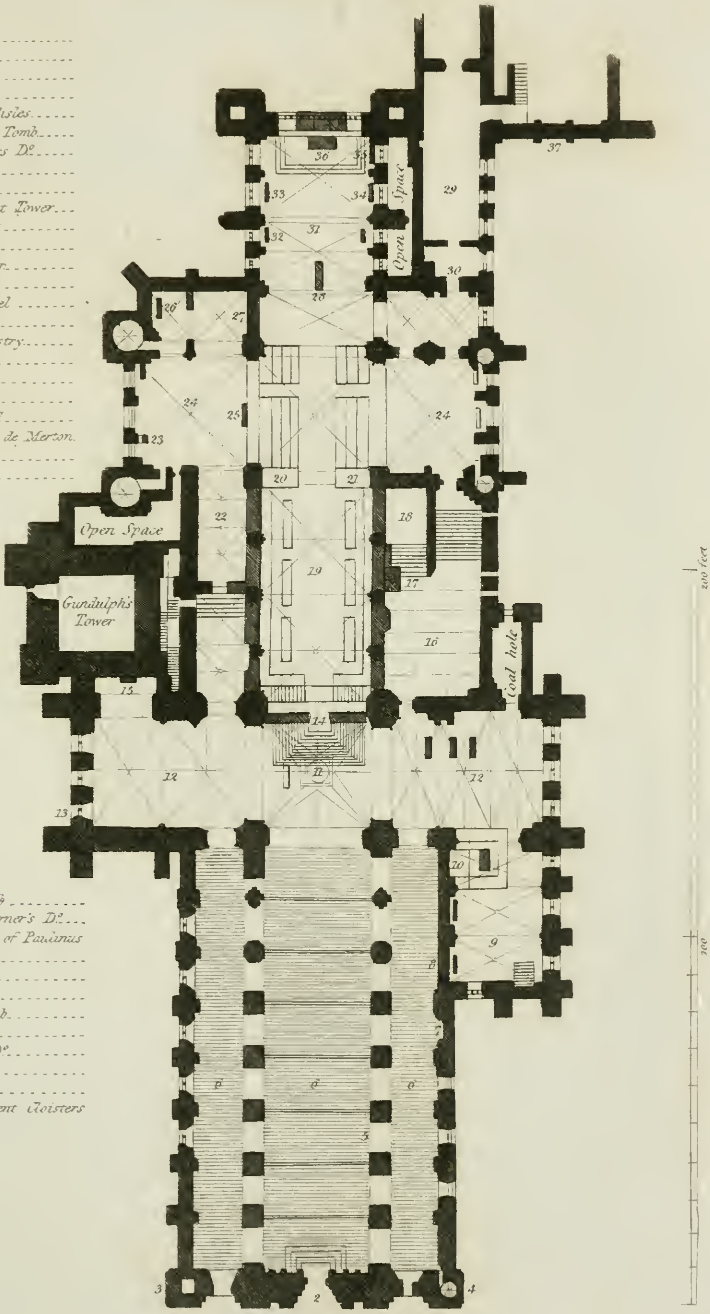


Part of the Nave & Trancept, Rochester Cathedral.

ROCHESTER CATHEDRAL,

Shewing the groining of the Roof

2_Great West Door ....
3_N W Tower ....
4_S W D° ....
5_Font ....
6_Nave and Side Aisles ......
7_Dame Henniker's Tomb .....
8_Lord J^no Henniker's D° .....
9_S^t Mary's Chapel ....
10_Consistory Court ....
11_Centre of the great Tower ...
12_Western transept ....
13_North entrance ....
14_Entrance to Choir ....
15_D^r Ceasars Tomb ....
16_S^t Edmunds Chapel ....
17_Way to the crypt ....
18_Minor Canons Vestry ....
19_Choir ....
20_Pulpit ....
21_B^ps Throne ....
22_S^t Williams Chapel ....
23_Tomb of B^p Walter de Merton.
24_Eastern transept ....
25_B^p Lowe's Tomb ....



26_B^p Warner's Tomb ....
27_Arch-Deacon Warner's D° ...
28_Stone for Shrine of Paulinus
29_Chapter House ....
30_Entrance to D° ....
31_Chancel ....
32_B^p Glanville's Tomb ....
33_B^p Lawrence D° ....
34_B^p Englethorpe D° ....
35_B^p Gundulph D° ....
36_Altar ....
37_Remains of Ancient Cloisters

Drawn by W^m Espin Jun^r

Published March ... 1816 ... Sherwood Neely & ...

HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Worcester.

The diocess of Worcester * is of Saxon origin; but at what period the city was founded, or blessed with the Christian faith, cannot now be ascertained. Every circumstance in its history tends to prove that it must have been the seat of Roman art, although no direct historical record of the fact now remains to shew it. A British church existed here long before the conversion of Wolfere, king of Mercia, to Christianity, but it did not become an episcopal see till about 680 (Heming says 670, and Godwin, with more probability, 679), when Ethelred, king of Mercia, at the instance of Osric his viceroy, concurred with archbishop Theodore in establishing a bishop of the Wiccians in Worcester. Tadfrid was nominated to the new see, but dying before his consecration, Bosel was consecrated by Theodore. This prelate found a church in Worcester, dedicated to St. Peter, which he adopted for his cathedral, and which in the next century was commonly called St. Mary's †. Saxulf, bishop of Lichfield, is supposed to have been the founder of St. Peter's church. But of this establishment very little is known, nor do we find any notice of either

* Etymologists have not agreed respecting the origin of its name. By Nennius it is written *Caer Guarangon*, supposed to be the Brannogenium of Ptolemy. Carte derives its ancient appellation Huicca and the Latin Wiccia, from the British *Hukh*, a hog; the people were called Huiccii and Guiccii, or Jugantes, according to Whitaker, who also traces the Ordo-Vices to "the honourable Vices, or Great Huiccii;" the latter possessed Wales, and were the conquerors of the Worcester Huiccii. The Cornavii succeeded, and were called Wigantes. By the Saxons it was called Weogare-ceaster, Wegeorna-ceaster, and Wire-ceaster. According to Camden's remark on Joseph of Exeter, the latter name was derived from the forest of Wire; but Mr. Green observes, that this forest is too remote, and is also in part of Shropshire. A cotemporary writer, Mr. J. N. Brewer, overlooking these observations, expresses his surprise "that nobody has ever supposed it possible that the forest of Wyre may have extended to the southward, or Severn's banks, and that Wire-cestre may have signified the camp or castle of the Wyre." This ingenious conjecture was before made, and answered. The Wirecester of the Doomsday Book was probably derived from Wigora or Wigracester, and this again from Wic-warcester, the city of the men of Wiccia. The derivation of Camden from Wic or Wiches, the salt-springs, seems untenable. Wiga-erne, signifying the warrior's lodge with the Saxons, probably gave birth to Wigerna, Wigracester, Wigornceaster, Wirecester, and Worcester.

† "The church of St. Peter, in Worcester, it is most probable, was built of stone, as it was still in being in the time of St. Wulstan, who sometimes kept his midnight vigils in it. (Angl. Sax. II. 247). When or by whom it was demolished we have no account. It is even uncertain where it stood."—*Green.*

church or see till 743, when St. Mary's church is mentioned in a charter of king Ethelred. During this period our prelates lived in a manner approaching somewhat to the simplicity and voluntary piety of the apostolic ages. They were influenced by no fantastic rules of mechanical devotion, no capricious regulations of some vain individual, who sought his own reputation more than the glory of God, and the welfare of his fellow men. The bishops, at least in the first ages of the Anglo-Saxon church, were truly the heads of the clergy, and the fathers of the people; the clerks or members of their cathedrals, who performed the regular service, were called their family, and they lived in a cenobitic manner in the vicinity of the cathedral. The bishops had also the superintendance of all the congregated bodies of the faithful in their diocess, and they exercised these functions often with truly paternal solicitude, profound wisdom, and enlightened zeal. Were not men so prone to error and change, it would be impossible to believe that such rational establishments could have ever degenerated into such stupid idolatry in the course of a few centuries after. All general measures respecting the church were regulated by synodal decrees; these synods were gradually abolished as the popes gained ascendancy. At such assemblies, the bishop of the diocess always presided, and their discussions contributed very materially to diffuse practical knowledge among all classes of the people, both clergy and laity. Hence the popes felt the necessity of extirpating them, as the surest means of arresting the progress of knowledge and unadulterated religion. Bishop Wilfrith obtained one of those decrees for annexing the monastery of Wudiandun (now Wythington, Gloucestershire) to his see of Wigrincestre, after the death of its abbess. His successor Mildred, to whom it devolved, transferred it to lady Æthelburga, the head of a religious establishment in Worcester, on condition that both should, on her demise, become the property of the cathedral church and see in this city. Many grants and privileges of the Mercian monarchs and nobles to the convent of St. Mary have also been preserved; but these papers are generally believed to be posterior fabrications, when monk-craft had attained its climax.

The weak and licentious king Edgar becoming the executor of his favourite Dunstan's cruel and unnatural opinions, the cathedral establishments * were now revolutionized, the experience of centuries con-

* It has been said that Worcester may boast of possessing *one* pope, four saints, seven lord high treasurers, eleven archbishops, besides chancellors, lord presidents, &c. but it has incalculably greater cause to be grateful for having had the protestant martyrs, bishops Latimer and Hooper. The former particularly, who first taught us the use of the Bible in his ever memorable injunction to his clergy, "that ye and every one of you provyde to have of your owne a Hole Byble, yf ye can conveyently, or at leaste a New Testament, both in Latin and Englishe," &c.

temned, and all the pious zeal and indefatigable perseverance, which had even extended a knowledge of Christianity before civilization in our island, were treated with the most malign ingratitude. Even the talents and the labours of the great Alfred were no longer appreciated. The social and rational part of the clergy were every where expelled from their livings in order to support the ambitious or the fanatical; and from this period we may date the origin of monkery, which afterwards wantoned in its abominations. Ethelwold, bishop of Winchester, and Oswald of Worcester, were the aspiring coadjutors of Dunstan. These three prelates ruled the king and his kingdom. Ethelwold was, like the archbishop, violent and precipitate; he drove out the seculars instantly. Oswald was more cautious; his first manœuvre was frequent attendance and performance of divine offices at the conventual church of St. Mary. This artifice attracted the crowd from the cathedral, and raised his reputation for extreme sanctity. With the multitude a name and semblance have always been sufficient, and accordingly Oswald's wishes soon superceded, in the minds of the vulgar, the authority of the decalogue and the moral law. "He found a fit tool in Cynsige or Wynsige, one of the clerks of his college; this man he made *cyrcweard*, or keeper of the sacred vessels, shrines, and records of St. Peter's church, in the room of Æthelstan; to this he added the vicarage of St. Helen's, at that time a most lucrative benefice, having eleven parochial chapels dependant on it." Like modern usurpers, Oswald endeavoured to insure the success of his measures by heaping * the riches plundered from the secular clergy on his followers

* Oswald's grants of lands to his friends and fautors were confirmed by the king, and imposed a kind of feudal tenure on them. According to Spelman, his tenants were to perform all the duties of horsemen, pay all dues, and perform all rights belonging to the church; swear to be in all humble subjection to the bishop, as long as they hold lands of him; furnish him with horses, perform all the work about the steeple of the church, castles, and bridges; fence the bishop's parks, and furnish him with hunting weapons when he went to hunt; and, finally, they were to obey the bishop in all things as a sovereign lord, and after the expiration of three lives, the lands reverted to the bishopric. Hence we see that our prelate had no objection to be himself a secular baron, to hold 300 hides of land and two mitres, although he would not tolerate a secular canon. During his thirty-two years prelacy in our see, and in conjunction with the archbishopric of York, he issued 70 such grants, disposing of 190 hides of land. Two of these were given to persons who were distinguished. In 985, the archbishop gave to Godinge, a priest, three hides at Bredicot, and one yard-land at Genenofre, and seven acres of meadow at Tiberton, upon condition that he should be the amanuensis of Worcester see, and write all things that should be necessary to be inscribed in its registers. This Godinge performed with ability, and wrote many books for the see. The other grant was to his faithful man Ælfstan, of one Manse at Ichington, Warwickshire, in 991; he was the father of St. Wulstan, one of our prelates, and like most of the married clergy in that and all subsequent ages, much more virtuous than the celibataires; he died a monk of this church. The number of seculars in this college, observes Green, at different times, may be collected from the signatures to the leases granted by the bishop and his venerable family. A provost, seven presbyters, and a deacon, assented to a grant of bishop Alhun in 849; a provost and 14 clerks composed bishop Werfrith's family in 872 and 889; 13 sign with bishop Koenwald in 954; Oswald had at first 18, when two died, or were expelled; the addition of St. Mary's society, consisting of 10, augmented his number to 26. This was his complement between 969 and 982, when the sudden reduction of this number proves that he had expelled five or six. This sainted prelate of two mitres, however, was a

and assistants. "To Wulfgar, another collegiate priest, he gave, in 969, the church of St. Peter by the south wall; and for his life, and two lives after his, the manor of Batenhale. He thus found means to gain over so many of the canons, that no obstruction was made to the surrender, which, in that year, Wynsige as cyrcweard made of the keys of St. Peter's cathedral to the monks of St. Mary's for ever. Nay, out of the eighteen seculars, of whom the college consisted before, we find but two (Ælfred and Ælfstan) wanting in the subscriptions to bishop Oswald's charters in 977. Ælfred had been a collegian in the time of bishop Koenwald, and probably died in the interval between 969 and 977. Wynsige and four of the other clerks of the college, actually submitted to the monachal discipline, and became regulars professed. The rest were permitted to keep their stalls, and obliged to acquiesce in being subordinate officers to a society of monks."

Our historians have generally believed, although the evidence is extremely defective, that according to the acts of bishop Wulstan's synod, the cathedral church of St. Peter and its endowments were surrendered to the monks of St. Mary in 969, when the latter became the cathedral see of Worcester. In St. Peter's church an episcopal throne had been erected by Saxulf, the last of the Mercian bishops, who placed in it about 680 secular canons. The conventual church of St. Mary being too limited for the cathedral service, Oswald commenced the erection of a new church. To a prelate so opulent, possessing the revenues of two extensive sees, and so popular, this could be no very arduous undertaking. The site of the new edifice was the churchyard of the deserted cathedral of St. Peter, and supposed to be the ground now occupied by the west end of the nave in the present church. In 983 Oswald finished the building, dedicated it to the Virgin Mary, and raised in it no less than twenty-eight altars! Why he should have erected more altars than he had canons to read prayers does not appear. The plunder of the married presbyters of St. Peter's had continued several years, but it was not completed till Oswald finished St. Mary's, which henceforward became the cathedral of Worcester, and contained, says Malmsbury, only regular Benedictine monks to the total exclusion of the married clergy. According to Heming, Oswald was accustomed to preach, like the first promulgators of the Christian

greater revolutionist than Wolsey or Henry VIII. and contrary to all law and justice he disinherited the married clergy of seven different monasteries in the diocess of Worcester. To mask the robbery, he procured the pope's sanction, instead of a synodal decree. The monks afterwards forged charters of king Edgar to vilify the clerks, asserting that they preferred their wives to their benefices. Oswald also had much less reason than Henry VIII. for such confiscation of property; but the monks were much more cruel and unjust than the king; the latter humanely provided a subsistence for the cloistered religious by pensions or livings, while the former dispossessed whole families, men, women, and children, turning them out either to beg or starve!

faith, to large assemblies of people in the open air *, previous to the erection of this cathedral church. As he resided chiefly here and very rarely at York, it was natural that he should construct a sumptuous stone edifice for his see. The ridiculous tales and acts called miracles, attributed to him, are unworthy of notice. But whatever may have been the character of his cathedral, its duration was of no great extent, as it was devastated by the sword and fire in 1041, when our city became the prey of Hardicanute's savage soldiery. It is, however, difficult to believe, that such a stone building could be rendered incapable of repair, or that public service, during forty years, was never after performed in it. Had it been a useless ruin, it is not probable that Wulstan II. † should have manifested so much feeling ‡ on taking it down to erect another. In 1084 this prelate laid the foundation of a new cathedral church, and finished it in 1089, with the monastery, which was called "Monasterium S. Mariæ in Cryptis §." There is one circumstance respecting this new church, part of which still constitutes the choir and lady chapel of the existing building, that merits particular attention. It was the custom in that, as well as in succeeding ages, to raise funds for building churches and monasteries by the sale of licences to commit crimes, which were softened down into the papal denomination of indulgences. But, to the eternal honour of Wulstan ||, he despised such resources; and to the utmost extent

* On these occasions our prelate took his station near St. Peter's church, at the cross which "was erected over the stone monument of duke Wiferd and his lady Alta, who had been benefactors to that church. The monument was deemed an admirable work of art, which was taken down by archdeacon Alric, in the time of Edward the Confessor, in order to enlarge the choir of St. Peter's. Duke Wiferd's monument seems to have been at the end of High-street; for at the distance of a mile northward another stone pile was erected with similar sculpture, which was called the White Stane, and gave name to a district or tithing without the city, called Whitstanes to this day." Staveley and others have stated, that it was the custom of our Christian ancestors, before churches were built, to preach in any convenient area, in the open air, where crosses or crucifixes were erected; hence they derive the origin of crosses in public places, and observe that divine service was performed at St. Paul's cross, in London, a custom which was continued on special occasions till the reformation. The fact of preaching is unquestionable; but the invention of crosses is comparatively modern; otherwise had the practice prevailed even so early as the time of Augustine, it is very improbable that such a gross misrepresentation of the crucifixion, as nails being driven into our Saviour's feet, could ever have been tolerated, contrary to the well-known Roman mode of crucifying in that age.

† The first Wulstan has been nicknamed the "Reprobate," by the monks; most probably because he was too moral and pious to tolerate their rapacity and licentiousness.

‡ It is recorded that this worthy prelate wept when he saw the workmen demolish the original church; and on being consoled with the common-place observation of improvement, he replied, "I think far otherwise; we poor wretches destroy the works of our forefathers, only to get praise to ourselves; that happy age of holy men knew not how to build stately churches, but under any roof they offered themselves living temples unto God, and by their examples excited those under their care to do the same; but we, on the contrary, neglecting the care of souls, labour to heap up stones."

§ This name is by no means very delicate; but it is much more so than many of the epithets attached to Mary in Roman catholic countries, even in the present age.

|| He was born at Long Ichington, Warwickshire. His father's name was Ælfstan, his mother's Ulgeva, whence his own name was compounded into Wulstan. This couple, agreeable to the fashion of the age, separated; and the one became a monk and the other a nun, in Worcester convents. Wulstan himself took the habit and order of a monk in this church

of his knowledge, would never consent to effect even a good end by bad means *.

Notwithstanding the restless spirit of innovation, and no less ungovernable propensity of making good better, the principal part of St. Wulstan's church still remains. Its original plan was a simple cross, a form well adapted to allow great numbers of people to see and hear a speaker placed in the centre. Its principal entrance was at the west end by a vestibule or porch, which now forms the great or western transept. As no trace of an aperture appears in the walls of this transept, it is hence inferred that it must have formed the west front of Wulstan's fabric. "From this ante-temple or narthex," observes the judicious Green, "of the original cathedral, the entrance to its nave (the present choir) was under the rood loft, where now the organ is placed. Two descents into the crypt were then open; the one under the present ascent to the north aisle of the choir, the stone steps into which being still visible within it, and the other now in use, and remaining under the ancient ascent, through the great Saxon arch into the vestries on the south. This Saxon arch, at the west end of the vestry, formed a collateral entrance into the cathedral, from the present great transept; there was a corresponding arch on the north side leading to the ancient lodging of the sacrist. The limited extent of this appendage, which never could have gone eastward beyond the first window of the north aisle of the choir, together with its situation, shew it to have been erected for a peculiar and select service †. The sacrist having the charge of the church and its furniture, this structure might be the repository of the sacred vestments and altar implements. A small stone balcony having glazed windows and a flight of stone steps within the wall, underneath which was a door of communication with the church, now closed up, are still visible between the entrance of the north aisle of the choir and its first window." From the observations of Willis, Abingdon, and others, we may presume that Wul-

from bishop Brihteage, who ordained him deacon and priest; his progress was master or guardian of the children, next chanter, then cyrcweard or treasurer, at length prior, and finally bishop. He was consecrated by Aldred of York, in consequence, says Flor. Wigor. of archbishop Stigand's suspension. This architectural prelate being an Englishman, and never out of England in his life, could know no models but such as his country contained.

* It may also be recorded as a noble trait in the moral character of our city, that the sale of indulgences seems never to have been practised here, as in other dioceses, neither by Wulstan nor by any other bishops, at least till the prelacy of John Barnet, who, in 1362, granted forty days indulgence to those who prayed for the souls of the benefactors of the cathedral. Another proof of moral temperance is the fact that only one in 35 annually die.

† The conjecture that it "might have served as a vestry for the bishop," is very improbable. Papal bishops usually vest in their own palaces, and did they not, it is altogether incompatible with their dignity to go up and down stairs on such occasions, when they have to distribute benedictions with their hands by wholesale, as a farmer sows corn by broad cast. It may have been an armory, the same as we still find in or near Danish churches. Oswald was of Danish origin, and nearly related to Odo of Canterbury.

stan's cathedral had a central or principal tower, as it is recorded that the *new* one fell down in 1175, and two smaller ones, say the Worcester annals, were destroyed by a storm in 1222.

The crypt or croft * furnishes the most unquestionable evidence of the great antiquity of this building; its form is similar to the ancient Roman basilics, particularly that of Constantine. Like the crypts of Canterbury and Oxford, its ornaments abound in grotesque figures. Along its eastern extremity is a series of ornamented arches below the lower tier of windows. Its extent is limited to the choir and its aisles, including the eastern transept and the two vestries on the south side of the south aisle of the choir. Many of the figures on the different parts of this ancient structure are decayed, or destroyed to make room for monuments. At the east end of the north aisle, a mitred devotee is represented kneeling, and offering a church on the altar; above him in rear a dove is descending, while an angel is ready to receive his offering. This was probably designed either for Oswald or Wulstan himself. In the south aisle an angel is represented as instructing a devotee to build a church, the pious man afterwards gives his plan to an architect; also, Christ sitting in judgment, the resurrection of the dead, and the wicked delivered over entering the mouth of hell, prefigured by a monster, with capacious jaws open to receive his prey. "Respecting those sculptured figures," observes Mr. Green, "we find at the west end portion of the church, all of them directing their looks eastward, which may be considered as very strong evidence that the western extremity of Wulstan's sanctum sanctorum was formed at this division of the present cathedral; for it may be remarked, that all the other heads or masks, applied as ornamental brackets, are made to look across the building at the opposite or corresponding head, among which are those of kings and bishops, but too similar to attract attention." Many of these "characters are well conceived and as well executed." The foliage on the capitals is luxuriantly wrought, and the zigzag mouldings are neatly formed. A corbel table ornament, as it is sometimes called, is carried round immediately under the parapet of the whole external eastern part of this building. It seems probable that the east end of the crypt, which contained many of the privileged altars, and particularly those reputed successful in depopulating purgatory, was a visible object in the original choir of Wulstan's church, and remained so till the age of bishop Giffard. At first the present choir was the nave having a crypt under it, and the part now called the lady chapel was the original

* The Saxon croft, German krufft, and Latin crypta, are of the same import and origin, from κρυπτω. Should any one doubt this, he may consult the facts adduced by professor Marsh, in his admirable *Horæ Pelasgicæ*, and dissertation on the Æolic Digamma, which this learned Christian and profound philosopher has used for a very different purpose.

choir. In the pure ages of Christian worship the principal altar was at the east end, with the bishops throne somewhat in the rear of it; but when the doctrine of transubstantiation became general, and the host an object of adoration, which must be exhibited to the people, the high altar was then placed in the most conspicuous situation. This was an act of compassion to the women, who were excluded from the choir of the monks, and yet must see and worship a cup and wafer. By the erection of a transept at the east end of the choir this purpose was obtained, or by removing the high altar westward to the spot, where the cross aisles afforded an open space for the adoring multitude. Hence we have a cause for the adoption of that seemingly preposterous and irrational plan, a double cross for churches. It does not appear that Wulstan * had any idea of such a thing as the lady chapel in his church; and according to Willis, it was not till June 1292, that Nicholas the sacrist "adorned the church with tables of images placed on each side of that of the Virgin Mary." About this period the wife of Joseph was stiled *Regina cœli* or *cœlorum*, and the clergy had then vowed and sworn eternal antipathy to all living women in order to husband the fervour of their devotion to a dead one.

The cathedral of Worcester, like most similar edifices, twice experienced the desolating effects of fire. The monks affirmed that Wulstan prophesied this conflagration, and even declared, that the tomb of the founder and the mat on which people kneeled before his shrine, were neither damaged nor even discoloured by the smoke, nor did any ashes fall on them. Nevertheless one monk, two convent servants, and fifteen citizens perished in the flames, which took place June 14, 1113. On this occasion the walls of the cathedral sustained little injury; but in April 17, 1202, the effects of another conflagration were more serious. It was some years after this calamity before the edifice was restored; king John was buried in it; but it was not till June 7, 1218, that, in the presence of Henry III. and his nobility, bishop Sylvester dedicated the cathedral to the Virgin Mary, the Apostle Peter, and Sts. Oswald and Wulstan; "the great altar was dedicated to St. Mary and St. Oswald, and the middle one to St. Peter and St. Wulstan." The church being now re-edified on the foundation of Wul-

* This good and great prelate, Lanfranc wished to depose merely because he could not speak the Gallic jargon of that age, and he must have shared the fate of other English prelates, had he not evinced great firmness in resisting the iniquitous attempt, by depositing his crosier only on the tomb of his deceased monarch and benefactor. When prior of the church between 1051 and 1062, he erected a bell-tower near the north end of the present eastern transept; it was an octagon 61 feet in diameter, and 60 high, the walls being 10 thick. Afterwards this base was surmounted with a spire 150 feet high, covered with lead, whence it was called the leaden spire. This clocherium was taken down in 1647, when men thought they served God by waging war against steeples and bells, and its materials sold for 617*l.* 4*s.* 2*d.*

(h)

stan *, the next bishop, W. de Blois, who consecrated the bells of the leaden spire in 1220, determined to augment and improve it. In 1224 he laid the foundation of a new work or nave to the church, which was not very improperly called a front. Here we discover much architectural skill and address in adaptation. The two ends only of the west front (now western transept) were injured by the fire. The west side of this part was supported by flying buttresses, one of which, attached to its external south-west side, may still be clearly traced, arising between the two first windows from which the south wall of the nave commences. Of its corresponding buttresses, on the north side, no appearance remains. "But we are attracted by the ingenuity of the architect in his management of the double buttresses within, similar in form and height to the one first mentioned. The shaft of the inner buttress on the south side has been transformed into the first or easternmost pillar of the nave, and the lower part of its curve, arising from the capital, forms the western limb of the first arch, from the apex of which it is continued, and intersects two arches of the first series of arcades above, and joins the south-west column supporting the tower, parallel to the spring of the transverse principal arch of the nave to the east. The shaft of the second or outer buttress, forming the second pillar, being curved in a parallel direction with the first, traverses both the lower and upper arcades, and joins the supporting column of the tower in a proportionably higher part. The corresponding buttresses on the opposite or north side are precisely similar, excepting that in the outer one, the lower part of its curve, apparently discontinued over the second arch, is seen only to rise from the foot of the upper arcade over the first pillar, whence it reaches the supporting north-west column of the tower. In this manner were those lofty and projecting buttresses (originally on the outside of this west front of the ancient church), incorporated, and made a part of those noble ranges of columns and arches which form the magnificent nave of the present cathedral."

There is yet another peculiarity in our cathedral, which has excited considerable speculation; we mean the form and height of the two

* In 1089, forty-eight years after the destruction of Oswald's church, Wulstan enclosed St. Oswald's relics in a new shrine at the expense of 72 silver marks. This as well as the former shrine, it is probable, was of the portable kind, and brought forth on emergencies to form processions, and ward off any impending calamities. Whatever may have been the miraculous influence of these relics in more ignorant times, it is certain that the last service but one to which they were called, did not add much to their imaginary reputation. In 1139, when the army of the empress Maude attacked our city, St. Oswald's relics were carried from gate to gate with all the musical powers of the choir before them. The procession however neither charmed nor frightened the assailants, who eagerly seized the occasion, when the citizens trusted to ashes rather than arms, stormed the city, set it on fire in many places, and plundered it without mercy. It appears that an English letter of Henry VI. was extant last century, in which this monarch requested the priory to flatter St. Oswald by a procession of his dust, to send down some rain, a dry expedient indeed, the issue of which history has not recorded.

western arches of the nave and aisles. Without entering into a minute detail of the circumstantial evidence, it appears unquestionable that these arches are really "an authentic vestige of St. Oswald's cathedral," and that bishop Blois first connected them with the eastern part of the building. The work of this bishop (as well as all subsequent repairs) is entirely composed of the Ombersley red stone, which is very different from that in the arches alluded to, and in the transepts, choir, and lady chapel. This circumstance and the fact of their being lower than the other arches of the nave and the columns more massy, sufficiently prove that they could not have been built by Blois or any subsequent bishop. That two detached arches should be raised by Wulstan seems in the last degree probable, consequently the inference is irresistible, they must have belonged to Oswald's cathedral. The modulation of the corresponding north aisle was probably effected by bishop Cobham, when he vaulted that aisle, or by bishop Wakefield, when he completed the west front. But however this may be, it is evident that the design of Wulstan, or his architect, must have embraced the entire plan of the edifice, otherwise it is impossible to believe that such admirable, and in some respects unequalled, proportions should have been accidental. He must have most judiciously and correctly "designed the whole of its relative dimensions in that curious order of regular arrangement, that each cross now occupies its respective extent of space on its own scale of proportion, and although raised at different periods, and formed to stand independent of each other, they are found so combined as to compose the double cross perfect and complete in all its parts *." Nor does it appear that Wulstan's

* The following singularly determinate proportions of our cathedral, as stated by Mr. Green, sufficiently prove that no inconsiderable science was employed in its erection, and that its architects could scarcely be ignorant of Euclid's Elements of Geometry.—"1. The area of the Saxon arches from east to west being 45 feet, is equal to one-fourth the length of the nave, or 180 feet.—2. The length of the nave is equal to the distance from the west end of the choir to the great east window.—3. The breadth of the western transept being 32 feet, is equal to one fourth its length, or 128 feet.—4. The same is equal to the breadth of the great window, or 32 feet.—5. The distance from the nave to the eastern transept being 120 feet, is just the length of the latter.—6. The choir from the west entrance to the steps of the altar being 90 feet is precisely half the length of the nave.—7. The length of the lady chapel, including the breadth of the eastern transept to the east end of its aisles, being 74 feet, is equal to its breadth.—8. The breadth of the aisles of the lady chapel and choir being each 18 feet and a half, are together 37, which is just the width of the choir and lady chapel.—9. The depth of the recess for the great east window from the aisles of the lady chapel is 16 feet, being equal to half the breadth of the window.—10. The distance from the eastern transept or back of the altar to the great east window being 60 feet, is just equal to half the length of the eastern transept.—And 11. The height of the tower from the floor of the western transept, over which it rises in the centre of the building to the points of its pinnacles, being 196 feet, or equal to the length of the nave (180), and half the breadth (16 feet) of this transept."—The relative proportions in the plan of this cathedral, which is a double cross, are not less scientific than the general dimensions are symmetrical. The eastern transept, erected by Wulstan, furnishes a common measure for all the other parts of the edifice; it is governed by the measure of an echo, or 60 feet, the other parts being either multiples or aliquot parts of this measure. Thus the length of the lady chapel is an echo, the choir two, and the eastern transept itself two. The western transept, completed by bishop Blois, is about two and one-tenth, and the nave three echoes in length.

building has experienced so much alteration * as some similar structures. The new nave, which bishop Blois did not live to finish, and to which he converted the remains of Oswald's church into a vestibule, no doubt contributed to render the whole church darker. This inconvenience soon became so apparent as to occasion an attempt to remove it, and from the observations of Leland, we may venture to conclude, that the windows were widened and new modelled by bishop Wakefield, who finished the work began by Blois, united the nave and west end, and had the great west window put in. The mention of the latter as distinct from his other additions, has been deemed a proof that it was an alteration in 1380, and not an original erection. The opening of the magnificent west window, (which was remodelled in 1789, as the east one was in 1792) doubtless rendered it necessary to build up the entrance beneath it, traces of which still appear in a low but spacious arch, now filled up with stone work. Hence the necessity of another entrance, and accordingly the present north porch, opposite the centre arch of the nave, was erected in 1386 †.

It has been supposed that the lady chapel was constructed between the period of king John's burial in 1216, and the reconsecration of the church in 1218; but the inquiry is now of little importance, to the history of the edifice ‡. Bishop Sylvester, after dedicating the church,

* The two arches at the west ends of the north and south aisles of the choir were most probably round Saxon ones, similar to the adjoining ones on the east side of the two ends of the western transept. Bishop Giffard (Lel. It.) added the small shafts "representing grey marble, which are of artificial stone, fastened by rings of gilt copper to the originally unadorned columns of the choir of the lady chapel, and the whole series of windows in this ancient part of the cathedral." These remain firm and entire, whereas the slender pillars of real marble have generally split and crumbled to pieces.

† During the building of the nave, many bones were disinterred and scattered on the ground; bishop Blois immediately raised a chapel, which he called the charnel-house, on the north side of the cathedral, endowed it, and appointed three chaplains to perform daily services for the souls of those whose scattered bones were deposited in its vault. His successor, W. de Cantelupe, in 1265 completed the chapel, dedicated it to Sts. Mary and Thomas, and gave it four chaplains; in 1287 bishop Giffard augmented the number to six. The funds being inadequate to such an establishment, the chapel fell to decay, and at the reformation was granted by the king to the dean and chapter of Worcester. It afterwards passed to the possession of different individuals, till it became the leasehold property of J. Price, LL. B. who took part of it down to build a new house, and inclose the tenement. The only remains of this chapel are in part of the north and south walls, and the crypt entire; the latter is 58 feet long, 22 broad, and 14 high, having a great quantity of bones curiously piled up in two rows, from west to east, between which there is a passage. The entrance to it at the west end being closed up, a window on the south side is now the only place of access.

‡ On the separation, observes Mr. Green, of the ancient choir from the original nave, or the change of this nave into a choir, and the original choir into the lady chapel, an enclosure was formed of the four sectional pillars of the eastern transept, consisting of a series of small arcades on the north, east, and west sides. In 1792, on removing the two inner pilasters in the centre of the altar screen, to admit the picture (Descent from the Cross, presented by him), the arcades were discovered, and also some vestiges of inscriptions. Other alterations were occasioned by the erection of bishop Bullingham's tomb, and on the south side by that of Arthur's chapel; the small pillars on both sides are precisely similar. About the same period the wall above this tomb was raised to secure a dangerous failure visible in the north aisle of the choir. Similar means were adopted to support the fabric in the dean's chapel. Probably these parts of the eastern transept were damaged by the fall of the ancient tower which surmounted the intersection.

had Wulstan's corpse removed and placed in a sumptuous shrine; but he imprudently or indecently divided his bones, and even sawed one of them in two with his own hands, in consequence of which, say Florence and our annalists, Wulstan did when dead what he would not do while living, revenge a personal insult by putting his successor to death. St. Oswald's remains experienced a similar fate*; but although the Danes were never wanting in vindictiveness, either the monks forgot to record the name of his victim, or Oswald generously pardoned the injury. The chief changes in or additions to the walls of our cathedral had now been made. The elegant north porch and Jesus chapel †, which at present contains the font, were erected on the completion of the nave. In 1225, the building actually used as the deanery was raised by William de Bedeford, the twenty-third prior, who designed it for his own residence and that of his successors. Wulstan de Braunsford, first prior, and afterwards bishop, built the Guesten hall in 1320, for the hospitable entertainment of strangers ‡. This noble structure, now the audit-hall, which is 68 feet long and otherwise proportionate, continued to be the guesten court, held monthly, for adjusting petty differences among the tenants of the establishment till the days of Charles I. "The building is still sacred to hospitality; and the noble entertainments furnished here at the annual audits, do honour to one of the most eminent capitular bodies, established by one of the greatest of our kings." The present § cloisters were constructed about 1372; of the former ones, to which king John, in 1207, gave 100 marks for their repairs, no account remains. In the west cloister are still seen vestiges of the lavatory, which was supplied with water from Henrick-hill, nearly a mile distant, and across the Severn. The chapter-house, which is a decagon, 58 feet in diameter, and 45 high, was built about the same period as the cloisters. It is supported by a jointed small central column, and around it are first an unbroken series of semi-circular niches, next a series of intersecting arches interrupted by

* In the Harleian MSS. we find the following item; "Seynt Oswalde and Seynt Ulstans hede, with selvr and gylte—and certen relyquies of seynt Oswalde and seynt Ulsta—, coveryde with selvr."—The pious bone-worshippers were indulged with one other view of their dear-loved idols, before they were finally consigned to the fate of all mortal clay. In 1538, the shrines of Wulstan and Oswald were taken down, and their bones with those of bishop de Constantiis, laid in lead, and buried at the north end of the high altar, now probably under the Mosaic work in the north aisle of the lady chapel. During this process, however, we are told, the lightning and thunder were so excessive, that the people thought the whole church must have been destroyed; but it seems these wonder-working relics had then only the power of making a noise without in the least injuring even a heretical edifice. In 1541 the tombs were removed.

† Over both these structures lodgings were made for the church-watchmen (the powers of Oswald and Wulstan being insufficient for this purpose), and a fire-place is found in each.

‡ Among the many absurd rules of the monks was that inhospitable and even immoral one of not allowing strangers to dine with them in the refectory. Had the manners of these men been holy and good, then interdicting the influence of their example was a crime against society.

§ The vaulting of the cloisters is adorned with numerous sculptures, particularly on the key-stone of the centre arch in the north one, where the Virgin and child, the four Evangelists and angels are represented. A series of the kings of Israel is also pourtrayed, but defaced.

columns, which rising above the cornice, and between the windows, become imposts to the ribs of the vaulting; and lastly, a series of pointed windows, each having three mullions, and terminating with three oblong quatrefoils. The noble elegance of this structure is perhaps not surpassed by any other in the kingdom. It now serves the double purpose of a council room and library*; the latter has received, in modern times, great additions, and is still improving. Coeval with the chapter and cloisters is the refectory, now the college hall and king's school; it is attached to the south cloister, and is of the same length, being 120 feet long and thirty-eight broad. The next structure in the order of time, was the central tower of the cathedral. In 1281 the executors of bishop Nicholas, according to his will, paid sixty marks towards re-edifying the tower; but this object was not effected till 1374, when the present beautiful one was finished. The variety and elegance of its sculptured tabernacle work, particularly on the upper story, and the figures† between the windows of the bell room ‡, contribute to render it perhaps one of the first towers in existence. The corners are terminated by lofty open-work turrets surmounted with pinnacles, forming an elegant and natural termination of this exquisite fabric. About the end of the seventeenth century the chapter expended several thousand pounds in erecting those turrets and repairing the tower, which contributes not merely to the beauty but also to the strength and solidity of the whole edifice. This part being finished, the next work was vaulting the whole building. Bishop Cobham in 1327 vaulted, at his own expense, the north aisle with stone; this is the first mention of any lapidious vaulting in our church. It is said this prelate also vaulted some other parts of the cathedral in like manner. In 1375 the chapel of Mary Magdalen was vaulted; in 1376 the choir, western transept, and altar

* Godiva, consort of Leofric, duke of Mercia, among other presents to the monks of the cathedral, gave them a library. But it was not till the prelacy of bishop Carpenter in 1461, that this necessary appendage was rendered useful; this prelate established a library in the charnel house, and endowed it with ten pounds a year to a librarian. In 1641 the library was removed to the chapter-house. The original library is supposed to have been in one of the apartments of the south aisle extending along the whole side of the building, and where also the ancient school was kept. The ascent to this part is at the south-west corner of the cathedral, on the outside, and cut off from all communication with the other parts of the church. It has been converted into a depositary or muniment room, were records, wills, &c. are safely preserved.

† On the west side are the statues of two bishops and a king, the latter is uncovered and with a beard; on the north, the Virgin and child occupy the centre niche with Oswald on her right and Wulstan on her left; on the east a king (probably Edward III. in whose reign the tower was completed) is in the centre, and a prelate on each side of him, perhaps Nicholas de Ely and William Lynn; and on the south a king in armour with robes and crown (probably Henry III. who was present at the consecration) and on each side a bishop, the one holding a church in his hand and the other a crosier.

‡ There are now eight bells in the tower, bearing the following inscriptions; "God save our king, 1640. In honore Sci. Wolstan. Epi. Richardo Eedes Decano, 1602. J. G. B. M. Hoc opus inspicito, Jesu virtute faveto. Miserere Deus meus: habeo nomen Gaufreus. (Arms of France and England). I sweatly toaling, men do call, To taste on meate that feads the soule, 1648."

of St. Thomas; and in 1377 the nave and south aisle, library and treasury, were vaulted over. The style of these vaultings * partakes of the ages of Henry III. and Edward II. The last work of papal ages in this cathedral is prince Arthur's chapel, chantry or mausoleum; it was erected in 1504, and abounds in all the diversified ornaments which appear in Westminster Abbey and King's College chapel, Cambridge. Owing to the fortunate discovery of the late Mr. Valentine Green, and the liberality of the honourable dean St. John, a very considerable part of the exquisite sculptures in this chapel, which were concealed by plaster since the days of Elizabeth, are now exposed to public view. Its finely-executed statues, it appears, were treated as images, and to preserve them from total destruction it was deemed prudent to cover them over with plaster. To Egwin, the third bishop and first abbot of Evesham, has been attributed the introduction of images into the churches of Britain; and the worship, it is said, of an image of the Virgin Mary gained great fame to the church of Worcester, not only in England, but also in foreign countries. Whatever may have been the particular notions of this bishop, it is now impossible to determine; but it is certain, that all the descriptions which monkish writers have given of his images, bear unequivocal internal evidence of being the invention of much later ages. "On the 10th of January, 1549, all the images on the high altar, and throughout the church, and all the other churches of Worcester, were destroyed; and on the 17th May 1560, the cross and images of our lady were burnt in the churchyard †." The cathedral then abounded in chapels ‡, many of them containing organs §, which were chiefly demolished by dean Barlow in 1550.

We have now traced the ecclesiastical history of Worcester down to the period of the reformation, when Henry VIII. re-modelled the whole establishment in 1541. Henry Holbeach alias Randes, was elected prior of Worcester in 1535; in 1540 he surrendered his

* The key-stones are ornamented with various sculptures; in the lady chapel the Virgin and child, bishops Oswald and Wulstan, and king Edgar appear at full length on these intersections of the ribs; the key-stones of the choir are decorated only with foliage. Angels, bishops, kings, and monks are scattered there among extensive vaulting, and the manner in which the figures are mutilated proves that they must have been expressive and characteristic.

† Bishop Blandford's MS. A very large image of Mary, held in great reverence, was found, when stripped of the vests which covered it, to be the statue of a bishop, 10 feet high! See Burnet, Collier, Staveley, &c. For a more philosophical account of the difference between the principles and morals before and after the reformation, see professor Marsh's inestimable "Comparative View of the Churches of England and Rome."

‡ The allegation of Thorndike, "that it was an early custom to bury the remains of the bodies of eminent saints, especially martyrs, under those stones on which the eucharist was celebrated," is insufficient to account for such numbers of chapels and chantries; a more powerful cause was the increase of individual favouritism, which multiplied saints, and every one possessing adequate fortune, raised and endowed an altar to his particular god.

§ The chapel of St. Edmund had a pair of organs, that of St. George another, besides the great organ of the choir. Such a number of organs in one church is extraordinary, and is but faintly imitated in the noblest efforts of our triennial music meetings.

priory, and changing his title, became first dean of the protestant see, ten prebendaries * or secular canons having succeeded the monks †. The diocess of Worcester was then diminished ‡, but not its character for piety § and fidelity. In this respect it has some peculiar features; its loyalty || to its kings, and its enormous sacrifices in their cause, are long since recorded in the general history of the country. The number and high character of its prelates are well known by their works as well as by their monuments in the cathedral. Above thirty of our bishops have been interred here; and their monuments, with those of king John, prince Arthur, and other distinguished characters, appear either in the accompanying views, or in the ground plan. King John's monument (see pl. 8), has attracted no inconsiderable attention during several centuries; and latterly, in consequence of opening the tomb ¶

* The entire establishment consists of a dean, 10 prebendaries, 10 minor canons, an organist and master of the choristers, eight lay-clerks, 10 choristers, two school-masters, 40 king's scholars, two sextons, two vergers, two butlers, one manciple, two cooks, 10 headsmen, and two porters. Nine of the prebends are in the gift of the crown, and the other is annexed to the Margaret divinity chair, Oxford. The bishopric, formerly much larger, now consists of nine deaneries, containing 116 rectories, 75 vicarages, 21 curacies, and 41 chapels.

† Their plate at the dissolution, amounted to 4,439 ounces of silver, although much of it was not weighed; besides "3 holly crossys of gold" and precious stones, weighing 60 ounces, "3 rich myters with golde, perlys, and precious stones," not weighed; and "2 chales of golde," each 40 ounces; altogether 140 ounces of gold.

‡ "In 1336," observes Dr. Nash, "there were 391 acolites, 379 sub-deacons, 154 deacons, and 123 priests, ordained in Worcester. Before Gloucester and Bristol dioceses were taken out of Worcester, the ordinations were very numerous. Bishop Hemenhale, who presided only in 1337, ordained an incredible number." Price, Not. Dioc. MS.

§ That we may not be suspected of partiality in this respect, we shall cite the words of an intelligent modern writer, Mr. Brewer. "It is impossible not to notice the very praiseworthy manner in which the Sunday service is performed in the choir; not as a task to be run over, but with a decorum worthy of the place, and accompanied by a suitable sermon. For here there is not a choir with a few stalls (there are 52, the same as erected in 1397), which forbid entrance to all but those who choose to pay; but there are many pews below, as well as galleries, which are always well filled, whilst with a due regard to the accommodation of the humblest worshippers of their Maker, there are comfortable seats arranged in the centre, which always contain a respectable and attentive auditory."—*Beauties of Worcestershire.*

|| Hence our city certainly well-merited the royal favour and the honour of having a royal manufactory; the latter is now worthy of such patronage, and it can be safely affirmed, that the Worcester porcelain is equal, if not very superior, to any made out of China. The vulgar notion of its being more frangible than the French porcelain has been repeatedly proved erroneous, and the French themselves now admit its excellence in every thing but in the vulgar, gaudy, and fleeting colours, which are congenial with the French character, and intolerable to English simplicity and "unadorned elegance."

¶ The account of the opening of this tomb is curious; after removing the effigy, the sides of tomb were found full of rubbish, below which were two strong elm boards enclosing a stone coffin with the royal corpse, which lay exactly like the monumental figure, and had been dressed similarly, except that a monk's cowl was substituted for the crown. The bones of the head were a little deranged, both the jaw-bones were detached, although the upper one contained four sound teeth; some grey hairs still existed on the top of the cranium: the arms, thighs, and legs were found nearly perfect, and vestiges of the nails remained on the toes of the right foot. About the abdomen were large pieces of mortar, from which it was inferred that the corpse had been removed from its original place of interment. The body had been covered with a robe, supposed to be of crimson damask with embroidery, parts of which still appeared near the knee; the cuff of the left arm remained on the breast, and a sword with a scabbard, the latter of which was tolerably perfect, had been placed in the left hand; the legs had a kind of ornamental covering which was tied at the ancles, but it could not be determined whether in the manner of boots or modern pantaloons. The coffin is of Higley stone, and different from that of the tomb; the body measured five feet six inches and an half long, and had then been above 580 years under ground, One or two of the teeth and some of the vertebræ, are now in the museum of Mr. Barrat, of Gloucester.

in July 1797, and finding the skeleton of this monarch almost entire. A less mixed feeling perhaps may be awakened by the tomb of William, duke of Hamilton, who fell at the battle of Worcester in 1651. But whatever may be our respect for heroism and fidelity, yet a still higher sentiment must be excited on viewing the perishable monuments of such men as bishops Bullingham, Stillingfleet, Hough, &c. Of the "incomparable Stillingfleet," who first placed the irrevocable seal of ignorance, bigotry, and superstition on the forehead of all who oppose the reformation, it is indeed impossible to think without being animated by his piety, invigorated and improved by his morality, as well as instructed by his extensive knowledge and irrefragable arguments. As a divine he was apostolical, as a theologian truly philosophic, and as a man the firm friend of humanity and justice, the champion of liberty and of the rights of the poor, and the avowed opponent to tyranny and peculation. Many of his successors also merit the grateful admiration of their country, particularly the late Dr. Hurd, whose elegant pen, it was admirably observed by his sovereign on that occasion, "placed a mitre on his head." The subsequent visit of the royal family to our city in 1788, and their reception at the episcopal palace, where two full-length paintings of their majesties commemorate the event, sufficiently confirm the previous judgment and merit of these exalted characters. To record such lives is the happiness of the historian.

DIMENSIONS OF THE CATHEDRAL.

External LENGTH from buttress to buttress east and west 426 feet; *Internal*, 394; of the lady chapel 60; choir including the organ loft 120; nave from west transept to the west end (including the two low arches of Oswald's church which occupy 45 feet) 180; of the western transept 128; and of the eastern 120. BREADTH of the choir and lady chapel with their aisles 74 feet; each aisle being 18 1-half feet; of the nave and its aisles 78, each aisle being 21; of the western transept 32; and the eastern 23 feet. HEIGHT of the choir ceiling 68; of the nave and western transept 66; of the tower to the battlements 166; turrets and pinnacles 30; iron vanes 4; total 200 feet. Circumference of the pillars of the tower 39 feet each; that of the other pillars varies from 12 to 24 feet. The crypt in its central division is 67 feet long and 30 broad; its north aisle 63 long and 15 broad; its south one 55 long and 16 broad. The vault under the vestries and south of the crypt, supposed to be a sepulchral chapel, is 45 feet by 15. The glass of the great east window is 45 feet by 27; that of the west 45 by 24 1-half feet. The east cloister is 125 feet long; the others 120 by 16 wide.

DESCRIPTION OF THE PLATES.

Plate 1, Shews the whole North Side of the building from the North Porch or principal entrance, including Jesus Chapel, now the baptistery, nave, tower, and north ends of the transepts.

Plate 2. Part of the North and East Cloisters, Chapter-house, South End of the Western Transept, &c.

Plate 3. Presents a View of the great East Window, East End of the Lady-chapel, and its fly-buttresses; north-east of the eastern transept and the east-end of St. Michael's parish church.

Plate 4. Part of the Bishop's Palace, West-end of the Cathedral and the River Severn, which washes the walls of the Palace Garden; this interesting and elegant view is rendered peculiarly picturesque and beautiful by the Malvern hills in the distance.

Plate 5. Interior of the Nave looking North-west; here one of the arches of Oswald church appears with the Saxon ornaments around the arches of the second story, great west window, &c.

Plate 6. The Eastern Cloister and Chapter-house—to the right is the King's School.

Plate 7. A View from the Dean's Garden; in which appears the south end of the eastern transept, south aisle of lady chapel, part of the tower, &c.

Plate 8. The Choir looking Eastward; on the left is the richly carved and very elegant stone pulpit, having on its front pannels the emblems of the Evangelists, and under them the arms of England and of the see; before it is the tomb of king John, and on the south-east prince Arthur's chapel.

Drawn & Engraved by [illegible]

N.W. View of Worcester Cathedral

To the Revd. [illegible] Dean of Worcester

this Plate is most respectfully inscribed by his humble Servant [illegible]

Drawn & Engraved by [illegible]

E. N. View of Worcester Cathedral

Published Sept.1 1815 by Harwood Baily & Jones Paternoster Row.

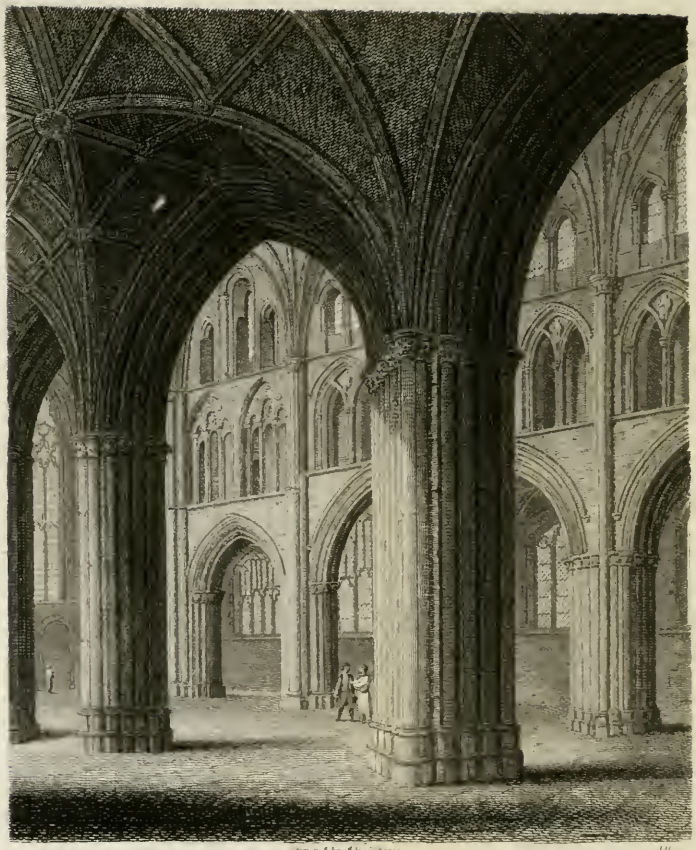
E. S

N.E. View of Worcester Cathedral

Published [illegible]

Worcester Cathedral from the Palace Garden

To the Rt Rev. Tollitt Herbert Walker Cornwall D.D.
Lord Bishop of Worcester this Plate is most respectfully



Part of the Nave of Worcester Cathedral

Pl. 6

Cloisters Worcester Cathedral.

Worcester Cathedral from the Deanery

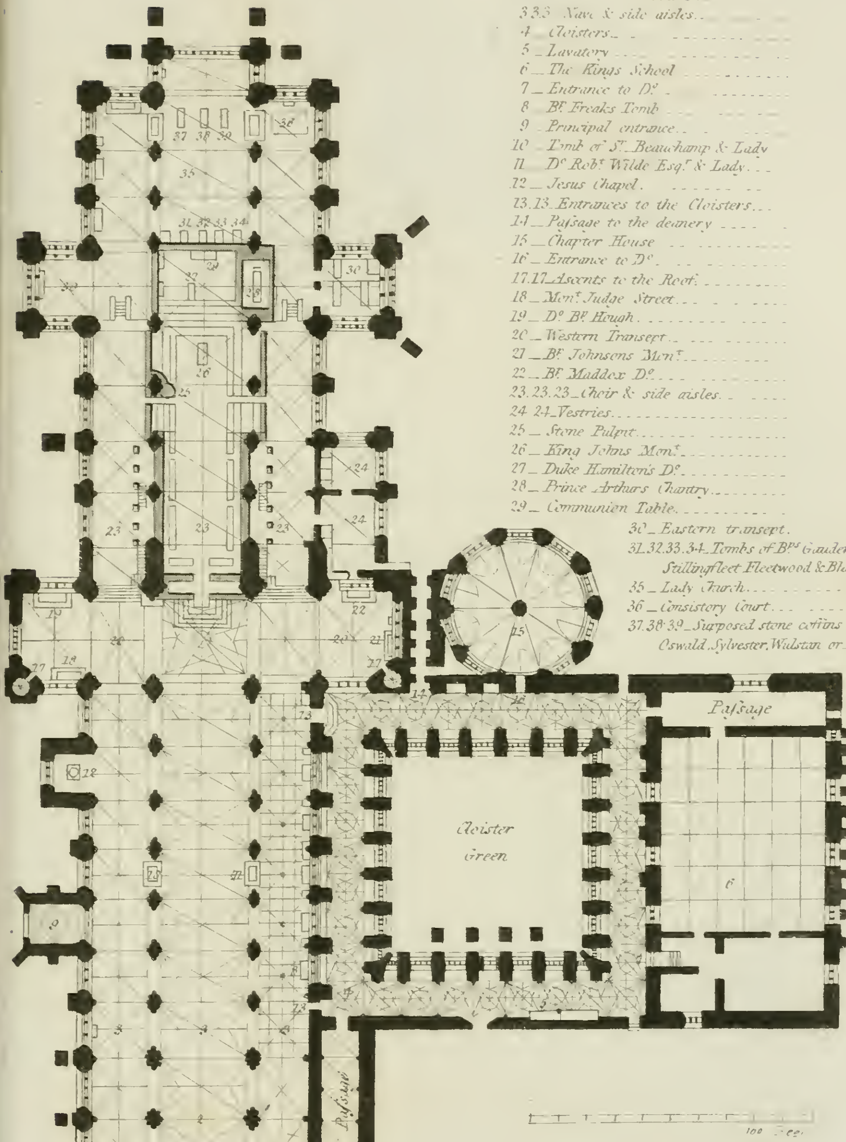
Fig.

The Choir, Worcester Cathedral.

Published [illegible] Paternoster Row.

WORCESTER CATHEDRAL.

Shewing the groining of the Roof.



2 _ Part of St Oswalds Ch.
3.3.3 Nave & side aisles.
4 _ Cloisters.
5 _ Lavatory
6 _ The Kings School
7 _ Entrance to Do.
8 _ Bp. Freaks Tomb
9 _ Principal entrance.
10 _ Tomb of Sr. Beauchamp & Lady
11 _ Dr. Robt. Wilde Esqr. & Lady.
12 _ Jesus Chapel.
13.13 _ Entrances to the Cloisters.
14 _ Passage to the deanery
15 _ Chapter House
16 _ Entrance to Do.
17.17 _ Ascents to the Roof.
18 _ Mont. Judge Street.
19 _ Do. Bp. Hough.
20 _ Western Transept.
21 _ Bp. Johnsons Mont.
22 _ Bp. Maddox Do.
23.23.23 _ Choir & side aisles.
24.24 _ Vestries.
25 _ Stone Pulpit.
26 _ King Johns Mont.
27 _ Duke Hamilton's Do.
28 _ Prince Arthurs Chantry.
29 _ Communion Table.
30 _ Eastern transept.
31.32.33.34 _ Tombs of Bps. Gauden, Stillingfleet Fleetwood & Blandford.
35 _ Lady Church.
36 _ Consistory Court.
37.38.39 _ Supposed stone coffins of Bps. Oswald, Sylvester, Wulstan or Blois.

...n by I. Hardwick

Published Nov. 1. 1815 by Sherwood, Neely & Jones

INDEX TO CHESTER CATHEDRAL.

**** *The italic letters indicate the pages marked at the bottom of the left side; thus,* (*a*) (*b*) *&c. and the letter* N *for note.*

CHESTER.

ABBOTS.

Richard	1093	Thomas Capenhirst	1249	Thomas Yerdely	1416
William	1118	Simon de Albo Monasterio or Whitchurch	1265	John Salghall	1434
Ralph	1140			Richard Oldham	1452
Robert Fitznigel	1157	Thomas Birchelsey or Lythales	1294	Simon Ripley	1485
Robert	1174			John Birchenshaw	1493
R. de Hastings (1)	1186	W. de Burington (2)	1324	Thomas Hyphile	1524
Geoffry	1194	Richard Seynesbury	1349	Thomas Marshall	1529
Hugh Grylle	1208	Thomas Newport	1363	J. Birchenshaw restored	1530
William Marmion	1226	W. de Mershton	1385		
Walter Pinchbeck	1220	Henry de Sutton	1386	Thomas Clerk	1537
Roger Friend	1248				

BISHOPS.

Peter	1075	Thomas Morton	1616	Francis Gastrel	1713
Nich. de Fernham	1240	John Bridgman	1619	Samuel Peploe	1726
John Bird (3)	1541	Brian Walton	1660	Edmund Keene	1752
Georges Cotes	1554	Henry Ferne	1661	William Markham	1771
Cuthbert Scott (4)	1556	George Hall	1662	Beilby Porteus	1777
William Downham	1566	John Wilkins (7)	1668	William Cleaver	1787
Wm. Chaderton(5)	1579	John Pearson	1672	Henry W. Majendie	1800
Hugh Bellot	1595	Tho. Cartwright(8)	1686	Bowyer Edw. Sparke	1810
Rich. Vaughan (6)	1597	Nicholas Stratford	1689	George H. Law (9)	1812
George Lloyd	1604	Sir W. Dawes	1707		

DEANS.

Thomas Clerk	1541	John Nutter	1589	Walter Offley	1718
Henry Man	1546	Wm. Barlow (13)	1602	Thomas Allen	1722
William Cliff (10)	1547	Henry Parry (14)	1605	Thomas Brooke	1732
Richard Walker	1558	Thomas Mallory	1607	William Smith	1758
John Piers (11)	1567	William Nicholls	1644	George Cotton	1787
Rd. Langworth (12)	1572	H. Bridgman (15)	1660	Hugh Cholmondeley	1806
Robert Dorset	1579	James Arderne	1682		
Thomas Modesley	1580	Lawrence Fogg	1691	Robert Hodgson	1815

(1) He was deposed with a pension of 20 marks, but died soon after, and was buried in the south cloister, where, says Willis, three niches were visible in the wall, above the ruins.—(2) He procured to himself and successors the mitre in 1345, and also exemption from the bishop of Lichfield's visitation.—(3) He preached vehemently against the papal supremacy, and received ample remuneration from the sovereign and courtiers, besides his exchanging the estates of the see for impropriations; nevertheless, at Mary's accession, he was in debt for tenths and subsidies no less than 1087*l.* 18*s.*—(4) This bishop, like his predecessor, was a furious bigot, and aided in burning Bucer's bones at Cambridge.—(5) This prelate was witty and learned; when a young man he preached a wedding-sermon at Cambridge, in which he used the following simile: "The choice of a wife is full of hazard, not unlike to a man groping for one fish in a barrel full of serpents; if he scape harm of the snakes, and light on the fish, he may be thought fortunate; yet let him not boast, for perhaps it may be but an eele." He, however, put his own hand among the serpents.—(6) He was a great enemy to the miracle-mongers which abounded in that age.—(7) He was one of the original founders of the Royal Society, and although married to the sister of Cromwell, his wisdom and virtues even in those times commanded love and respect. But it was by founding and extending the Royal Society, that he produced the greatest effect on the whole habitable world. It was a blessing to society, a bulwark to religion, which posterity will one day or other more fully appreciate. The spirit of Wilkins seems to have animated this body ever since, and nearly all our philosophical prelates, and more distinguished champions of our national faith, have been enrolled among its members.—(8) He, no doubt infected with the papal mania, was devoted to king James, and by him nominated to Sarum; but he was obliged to fly with his patron, and died in Dublin in 1689; his son, a prebendary of Worcester, was also obliged to abandon a protestant country.—(9) His lordship, the son of a prelate, and brother of the present lord chief justice of England (lord Ellenborough), is distinguished for preaching charity sermons in the metropolis. The excellence of their matter, not less than their manner, induced several short-hand writers to take copies, which have been circulated among the moralists, who have taste and judgment.—(10) He alienated several estates belonging to the church, and gave up the treasurership of York into lay hands.—(11) He was consecrated archbishop of York.—(12) It appears probable that he died at the Red Lion inn, Holborn, London, and was buried in St. Andrews.—(13) He was consecrated bishop of Rochester.—(14) He was consecrated bishop of Gloucester.—(15) He was consecrated bishop of Man, holding the deanery in commendum.

Erratum.—P. *m.* note, line 21 from bottom, for *ceccatori* read *leccatori*.

INDEX TO GLOUCESTER CATHEDRAL.

*** *The italic letters indicate the pages marked at the bottom of the left side; thus (a) (b) &c. and the letter N. for note.*

GLOUCESTER.

ARCHBISHOPS.

Eldad or Eldall 489
Dubritius 522
Theonus
Cerno 542

ABBESSES.

Kineburg 682
Eadburg 714 Eva 739

ABBOTS.

Edric (1) 1022
Wolstan 1058
Serlo 1072
Peter 1104
William Godemon 1113
Walter de Lacy 1130
Gilbert Foliot 1139
Hammelme (2) 1148
Thomas Carbonel 1179
Henry Blond 1205
Thomas de Bredone 1224
Henry Foliot (3) 1228
Walter de St. John 1243
John de Felda 1243
Reginal. de Homme 1263
John Gamages 1284
John Thokey 1307
John Wigmore 1329
Adam de Staunton 1337
Thomas Horton 1351
John Boyfield 1377
Wal. Frowcester (4) 1381
Hugh de Moreton 1412
John Morwent 1421
Richard or Reynold Boulars or Butler (5) 1437
Thomas Seabroke 1450
Richard Hanley 1457
William Farley 1472
John Malverne (he lived only a year) 1499
Thomas Braunche 1500
J. Newton or Browne 1510
William Malvern or Parker 1514

BISHOPS.

John Wakeman (6) 1541
John Hooper (7) 1550
James Brooks (8) 1554
See Vacant Three Years.
Richard Cheyney (9) 1562
See Vacant Three Years.
John Bullingham 1581
God. Goldsborough 1598
Thomas Ravis (10) 1604
Henry Parry 1607
Giles Thomson 1611
Miles Smith (11) 1612
Godf. Goodman (12) 1624
William Nicholson 1660
John Prichet 1672
Rob. Frampton (13) 1680
Edward Fowler (14) 1691
Richard Willis 1714
Joseph Wilcocks 1721
Elias Sydall 1731
Martin Benson (15) 1735
Wm. Johnson (16) 1752
W. Warburton (17) 1759
Hon. James Yorke 1779
Sam. Hallifax (18) 1781
Richard Beadon 1789
Geo. J. Huntingford 1802
Hon. H. RYDER 1815

DEANS.

William Jennings 1541
John Man 1565
Thomas Cowper 1569
Lawr. Humphrey 1570
Anthony Rudd 1584
Griffith Lewis 1594
Thomas Moreton 1607
Richard Field 1609
William Laud 1616
Richard Stenhouse 1621
Thomas Winniffe 1624
Accepted Frewen 1631
William Brough 1643
Thomas Vyner 1671
Robert Frampton 1673
Thomas Marshall 1681
William Jane 1685
Knightley Chetwood 1707
John Waugh 1720
John Frankland 1723
Peter Allix 1729
Daniel Newcome 1730
Josiah Tucker 1758
John Luxmore 1800
JOHN PLUMPTRE 1808

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(1) He assumed the name of Eldenham (old place), alluding to the old monastery in opposition to the new one.—(2) During his abbacy the Jews were accused of torturing a child to death, and burning it at Gloucester; its corpse was interred as a martyr—(3) He appropriated twenty marks yearly for the charity of the abbey "in French wine and wastel."—(4)—He collected and transcribed the records of the abbey.—(5) Imprisoned at Ludlow and made bishop of Hereford in one year.—(6) Inspector of the English translation of the Testament.—(7) He was barbarously burnt in Gloucester with "three successive fires made of green wood," to aggravate his sufferings.—(8) This wretch, the tool of cardinal Pole, was instrumental in burning Cranmer, Latimer, and Ridley. A similar character, J. Bourchier, was nominated in 1588 his successor, but never elected.—(9) A singularly charitable and benevolent man, who gave all his property to the poor.—(10) Prior to this prelate, who assisted in translating the Testament, William Tucker was nominated but not elected to this see.—(11) Translator of the 12 minor prophets, &c. and author of the Preface to the Bible.—(12) He became insane, and died a papist; the see vacant five years.—(13) A zealous protestant, but felt himself bound to king James, and resigned.—(14) A divine of great energy, rectitude, and independent sentiment; in 1685, when only a prebendary, he preached a sermon against popery, which the sycophant mayor, J. Price, and corporation, denounced as favouring "sedition and faction," and resolved not to go again in state to the cathedral; three years after this supple corporation (J. Hill, mayor), attended king James at "the idolatry of the mass" in this city.—(15) A meek, liberal, and beneficent prelate, who avoided all kinds of show.—(16) He assigned 200*l.* a year to improve the poor livings.—(17) A prelate whose talents, learning, philanthropy, and energy, were all devoted to support religion, overthrow infidelity, and brush away the insects which sought to consume the church of England.—(18) His Preface to Butler's "Analogy," displays his talents and beneficence.

Erratum.—P. *b*, 2d line of note, for DUN read DUX.

INDEX TO HEREFORD CATHEDRAL.

*** *The italic letters indicate the pages marked at the bottom of the left side; thus, (a) (b) &c. and the letter* N. *for note.*

HEREFORD.

BISHOPS.

— 544 — 601
Putta 676
Turtell 691
Terteras 703
Walstock or Wastold 718
Cuthbert 736
Podda 741
Eeca 747
Cedda 752
Albert 753
Esna 755
Celmund 765
Utell 783
Withard or Wulfherd 788
Benna 809
Edulf 829
Cuthwolf 849
Mucell 868
Deorlaf 888
Cunemond 908
Edgar 928
Tidhelm 949
Wulfhelm 966
Alfric 990
Athelf 996
Ethelstan 1012
Leofgar 1056
Walter Lorrain 1060
Robert Losing 1079
Gerard 1100
RaynelmorRemeline 1107
Geofry de Clyne 1115
Richard de Capella 1120
Robert de Betune 1131
Gilbert Foliot (1) 1149
Robert de Melun 1167
Vacant Six Years.
Robert Foliot 1173
William de Vere 1186
Gyles de Braos 1200
Hugh de Mapenore 1215
Hugh Foliot 1219
Ral. de Maydenston 1234
P. de Aquablanca 1239
John Breton 1265
T. de Cantilupe 1275
Rich. Swinfield (2) 1202
Ad. de Orlton (3) 1316
Thomas Charlton 1327
John Trilleck 1344
Lewis Charlton (4) 1361
William Courtney 1369
John Gilbert 1376
John Treffnant 1386
Robert Mascal (5) 1405
Edmund Lacy 1417
Thomas Pulton 1420
Thomas Spofford 1422
Richard Beauchamp 1448
Reynold Butler 1450
John Stanbury 1453
Thomas Milling 1474
Edmund Audley 1493
Adrian de Castello 1502
R. Mayhew or Mayo 1504
Charles Booth 1516
Edward Fox 1535
E.Bonner(7months) 1538
John Skip 1539
John Harley 1553
R.Warton or Purfew 1554
John Scory or Story 1559
Her.Westfalling (6) 1585
Robert Bennet 1602
Francis Godwyn 1617
William Juxon 1633
Augustin Lindsell 1633
Matthew Wren 1634
Theophilus Field 1635
John Cooke 1636
Fourteen Years Vacant.
Nicholas Monk 1660
Herbert Croft 1661
Gilbert Ironside 1691
Hump. Humphreys 1701
Phillip Bisse (7) 1712
Benjamin Hoadley 1721
Henry Egerton 1723
Lord Jas. Beauclerk 1746
Hon. John Harley, only 6 weeks 1787
John Butler 1788
Foliot Herbert Walker Cornwall 1803
John Luxmore 1808
G. I. HUNTINGFORD 1815

DEANS.

John Middleton
Hugh de Breusa
Ralph 1140
Geoffry 1150
Ralph 1157
Geoffry 1173
Richard 1187
Hugh de Mapenore 1207
Thomas de Bosebir 1216
Ral. de Maydenston 1231
Stephen Thorne 1234
Anselm 1247
Giles de Avenbury 1271
J. de Aquablanca 1281
Stephen de Ledbury 1325
Thomas Trilleck 1359
Wil. Bermingham 1366
John Harold 1384
John Prophet 1393
Thomas Fielde 1407
John Stanwey 1434
Henry Shelford 1434
John Berew 1448
John ap Richard 1462
Richard Pede 1462
Thomas Chandeler 1481
Oliver King 1490
John Harvey 1496
Reginald West 1501
T. Wolsey (cardinal) 1512
Edmund Frowcester 1512
Gamaliel Clifton 1529
H. Coren or Curwen 1549
Edmund Daniel 1558
John Ellis 1559
John Watkins 1576
Charles Langford 1593
Edward Doughtie 1607
Richard Montague 1616
Sylvanus Gryffith 1617
Daniel Price 1623
John Richardson 1631
Jonathan Browne 1635
Herbert Croft 1644
Thomas Hodges 1661
George Benson 1672
John Tyler 1692
Robert Clavering 1724
John Harris 1729
Edward Cresset 1736
Edmund Castle 1748
John Egerton 1750
Francis Webber 1756
Nathan Wetherell 1771
William Leigh 1808
GEORGE GRETTON 1809

(1) Abbot of Gloucester; he supported the king nobly against Becket, for which the monks calumniated him: he was translated to London, which B. Willis says is the first instance of translation in England.—(2) He was chaplain and secretary to his predecessor, whose body he brought from Rome, and had interred in his cathedral. According to Fuller, Cantilupe was the last Englishman canonized.—(3) Infamous for his double-dealing and connivance at murder, by his riddle, "*Edwardum regem occidere nolite timere bonum est.*"—To seek to shed king Edward's blood,—Refuse to fear I think it good.—(4) He left some books to the cathedral, particularly a bible, pentateuch, &c. which he ordered to be chained to their places.—(5) He attended the council of Constance.—(6) He always expended the revenues derived from his spiritual preferments in relieving the poor.—(7) He adorned the choir, erected one of the most costly altar-pieces in the kingdom, and spent nearly 3000*l.* in improving the episcopal palace.

INDEX TO SALISBURY CATHEDRAL.

**** *The italic letters indicate the pages marked at the bottom of the left side; thus, (a) (b) &c. and the letter* N *for note.*

SALISBURY.

BISHOPS.

Of Wilton.

Adelme 705
Fordhere 709
Herewald 737
Ethelwold
Denefrith
Wigbert
Eahlstan 818
Edmund 868
Ethelcage 872
Alfry or Alfsius
Asser
Swithelm (884)
Ethelward (887)

Of Sherborn.

Werstan died in 918
Ethelbald
Sigelm
Alfred
Wulsin 940
Alfwold 958
Ethelric 978
Ethelsius 980
Brithwin 1009
Elmer
Brinwin
Elfwold

Of Wilton, or Sunning and Ramsbury.

Ethelstane 906
Odo Severus 920
Osulf 934
Alfstan 970
Alfgar or Wolfgar 981
Siricius 986
Aluricus 989
Brithwold 995
Hermann 1043

Of Sarum.

Osmund 1078
Roger 1107
Joceline 1142
Hubert Walter 1189
Herbert Pauper 1194

Of Salisbury.

R. Pauper or Poore 1217
Robert Bingham 1229
William of York 1247
Giles de Bridport 1256
Walter de la Wyle 1263
R. de Wickhampton 1270
Walter Scammel 1284
H. de Braundeston 1287
Law. de Hawkburn
W. de la Corner 1289
Nicholas Longspee 1291
Simon de Gandavo or Ghent 1297
Roger de Mortival 1315
Robert Wyvil 1329
Ralph Erghum 1375
John Waltham 1388
Richard Metford 1395
Nicholas Bubwith 1407
Robert Hallam 1407
John Chandler 1417
Robert Neville 1427
William Ayscough 1438
R. Beauchamp 1450
Leonel Woodville 1482
Thomas Langton 1484
John Blythe 1493
Henry Deane 1500
Edmund Audley 1502
Laur. Campeggio 1524
Nicholas Shaxton 1534
John Capon 1539
Peter Petow, Franc. Mallet 1557 & 1558
John Jewel 1560
Edmund Gheast 1571
John Piers 1577
John Coldwell 1591
Henry Cotton 1598
Robert Abbot 1615
Martin Fotherby 1618
Robert Tounson 1620
John Davenant 1621
Brian Duppa 1641
Hum. Henchman 1660
John Earl 1663
Alexander Hyde 1665
Seth Ward 1667
Gilbert Burnet (1) 1689
William Talbot 1715
Richard Willis 1721
Benjamin Hoadley 1723
Thomas Sherlock 1734
John Gilbert 1748
John Thomas 1757
R. Hay Drummond 1761
John Thomas 1761
John Hume 1766
Hon. S. Barrington 1782
John Douglas 1791
JOHN FISHER 1807

DEANS.

Roger, Osbert, Sereo
Robert died in 1111
Robert Chichester
Robert Warlewast 1140
Henry
John of Oxford 1165
Robert
Jordan 1192
Eustachius 1195
Richard Poore 1197
Adam de Ilchester 1215
William de Wanda 1220
Robert de Hertford 1238
R. de Wykehampton 1257
Walter Scammel 1274
H. de Braundeston 1284
Sim. de Mitcham 1287
Peter of Savoy 1290
W. Ruffatus de Cassineto 1309
Raymond de la Goth 1310
Bertrand de Farges 1346
Reynold Orsini 1347
Robert Braybroke 1380
T. de Montacute 1385
John Chandler 1404
Simon Sydenham 1418
Thomas Browne 1430
Nicholas Billesdon 1434
Adam Moleyns 1441
Richard Leyat 1446
Gilbert Kymer 1449
James Goldwell 1463
John Davyson 1473
Edward Cheyne 1499
Thomas Rowthall 1505
William Atwater 1509
John Longland 1514
Cuthbert Tonstall 1521
Raymund Pade 1522
Peter Vannes 1539
William Bradbridge 1563
Edmund Freke 1570
John Piers 1571
John Bridges 1577
John Gordon 1604
John Williams 1619
John Bowles 1620
Edmund Mason 1629
Richard Baylie 1635
Ralph Brideoake 1667
Thomas Peirce 1675
Robert Woodward 1691
Edward Young 1702
John Younger 1705
John Clarke 1727
Thomas Green 1757
Rowney Noel 1780
John Ekins 1786
CHARLES TALBOT 1809

(1) Mr. Dodsworth has discovered among the records of the cathedral an original copy of Magna Charta, which this veracious prelate was falsely accused of concealing or destroying.

Errata.—P. *f*, line 11, for "Henry" read "Stephen,"—P. *i*, line 23, for "Wenda" r. "Wanda."—P. *k* line 5 from bottom, for "Bridlesford" read "Bridport,"—P. *l*, for "a story" read "two stories."—P. *o*, line 11, after the word "octangular" insert "the vaulting is."

LICHFIELD.

BISHOPS.

Of Mercia.

Dwina or Diuna 655
Cellach 657
Trumhere 660
Jaruman 663

Of Lichfield.

Ceadda or Chad 669
Winfrid or Wulfrid 672
Saxulf or Seaxwulf 676
Hedda or Eathead 691
Aldwin or Eadwine 721
Witta or Wield 737
Hemel or Cemele 752
Cuthfrid or Cuthred 764
Berthun 768
Higibert or Sigibert 785
Aldulf (archbishop) 786
Herewin 812
Athelwald 821
Humbert 857
Kinebert or Kenferth 867
Tunbrith or Bumfrith 890
Ælla or Ælwin 920
Elgar or Alfgar 944
Kinsius 960
Winsius 974
Ælfegus or Elfeth 992
Godwin 1007
Leofgan 1020
Brithmar 1027
Wulfius or Ulfius 1038
Leofwin 1054

Of Chester.

Peter 1067

Of Coventry & Lichfield.

Robert de Lymsey 1086

See Vacant.

R. Peche or Peccam 1121
Roger de Clinton 1129
Walter Durdent 1149
Richard Peche 1161
G. la Pucelle 1183
Hugh de Nunant 1185-8
Jeff. de Muschamp 1199
W. Grey elected, but

See Vacant Six Years.

William de Cornhull 1215
Alex. de Stavensby 1224
Hugh de Pateshull 1239
Roger de Wenham 1245
Roger de Molend or Longspee 1257
Walter de Langton 1276
Rog. de Northburgh 1322
Robert de Stretton 1360
Walter Skirlaw 1385
Richard Scrope 1386
John Burghill
John Keterick 1415
William Heyworth 1420
William Booth 1447
Nicholas Close 1452
R. Bolars or Butler 1453
John Halse or Hales 1459
William Smith 1492
John Arundel 1496
Jeffrey Blithe 1503
Rowland Lee 1534
Richard Sampson 1543
Ralph Bane (1) 1554
Thomas Bentham 1556
William Overton 1579
George Abbot (2) 1602
Richard Neill 1610
John Overall 1614
Thomas Morton 1618
Robert Wright 1632
Accepted Frewen 1644

Of Lichfield & Coventry.

John Hacket 1661
Thomas Wood 1671
William Lloyd 1692
John Hough 1699
Edward Chandler 1717
Rich. Smalbrooke 1730
Hon. F. Cornwallis 1749
John Egerton 1768
Hon. B. North 1771
Richard Hurd 1774
Hon. J. CORNWALLIS 1781

DEANS.

William 1140
Richard de Balam 1165
William II.
Richard 1190
Bertram 1193
Ralph Nevill 1214
Wm. de Manchester 1222
R. de Sempringham 1254
John de Derby 1280
Stephen Segrave 1320
Roger de Covenis 1325
John Casey 1328
Richard Fitz-Ralph 1337
Simon de Breisly or Borisley 1349
John de Bokingham 1349
Anthony Rous 1364
Laur. de Ibbestoke 1368
Francis St. Sabine 1371
Wm. de Packington 1381
Thomas de Stretton 1390
Robert Wolvedon 1426
John de Verney 1432
Thomas Heywood 1457
John Yotton (3) 1492
Ralph Collingwood 1512
James Denton 1521
Richard Sampson 1532
Rich. Williams, deposed for marrying 1536
J. Rambridge, deposed for superstition 1554
Lawr. Nowell (4) 1559
George Boleyn 1576
James Montague 1603
William Tooker (5) 1604
Walter Curle 1620
Augustine Lindsell 1628
John Warner 1633
Samuel Fell 1637
Griffith Higgs 1638
William Paul 1661
Thomas Wood 1663
Matthew Smallwood 1671
Lanc. Addison (6) 1683
William Binckes 1703
Jonath. Kimberley 1713
Wm. Walmisley 1720
Nicholas Penny 1731
John Addenbrook 1745
Baptist Proby 1776
J. C. WOODHOUSE 1807

(1) This merciless bigot was appointed by act of parliament to give the sacrament to queen Elizabeth, but refused, and was thereby deposed. He is said to have died in 1559, at Islington, London, but he must have sunk to merited obscurity, as his name does not appear in the register of that parish, published by Mr. Nelson in the *Hist. & Antiq. of Islington*.—(2) Translated to Canterbury; in addition to the misfortune of having killed a man, which prevented him from officiating in his archiepiscopal character, he was not possessed of amiable dispositions or much Christian mildness. See list of archbishops, p. *k k*.—(3) He gave lands to the cathedral to support for ever, either a clergyman to preach the gospel without charge in the adjacent parishes, or a LLD. who should plead gratuitously the causes of the poor in the consistory court.—(4) He "was a famous antiquary and restorer of the Saxon tongue; he instructed William Lambarde in antiquities."—(5) "An excellent Grecian and Latinist, an able divine, a person of great gravity and piety, and well read in curious and critical authors."—(6) Father of the Essayist, and author of Travels in Barbary, &c. Dissertation on the "Present State of the Jews, &c."

Erratum.—P. *n* N. 3d line, for Hurde, read Hurd.

INDEX TO LICHFIELD CATHEDRAL.

*** *The italic letters indicate the pages marked at the bottom of the left side; thus, (a) (b) &c. and the letter N for note.*

ROCHESTER.

BISHOPS.

Justus 604
Romanus 624
Paulinus 633
Ithamar 644
Damianus 656
See Vacant Five Years
Putta 669
See Vacant.
Quichelm 676
Gebmund 681
Tobias 693
Aldulph 727
Dun or Duina 741
Eardulph 747
Dioran or Diora 778
Wermund 788
Beornmod or Beornred 800
Tadnoth 841
Bedenoth
Godwyn I. 831-851
Cuthwolf 868
Swithulf 880
Buirie 898
Cheolmund
Chineferth or Kyneferde
Burrhic 945
Alfstane 955
Godwyn II. 985
Godwyn III.
See Vacant
Siward 1058
Ernost or Arnost 1076
Gundulph 1077
Rodolph or Ralph 1108
Earnulph 1115
John 1125
John, bishop of Say 1137
Ascelin 1142
Walter 1147
Gauleran or Waleran 1182
Gilbert de Glanvill 1185
Benedict 1215
Henry de Sandford 1227
Rich. de Wendover 1235-8
Law. de St. Martinu 1251
Walter de Merton 1274
John de Bradfield 1278
Thos. de Inglethorp 1283
Thos. de Woldham 1291
Haymo de Hethe 1316-9
John de Shepey 1352
William Wittlesey 1361
Thos. Trilleck 1364
Thos. Brinton 1372
Will. de Bottlesham 1389
J. de Bottlesham 1400
Richard Young 1404-7
John Kemp 1419
John Langdon 1421-2
Thomas Browne 1435
W. Wellys 1436
John Lowe 1444
T. Scot (of Rotherham) 1468
John Alcock 1472
John Russel 1476
Edmund Audley 1480
Thomas Savage 1493
R. Fitzjames 1497
John Fisher 1504
John Hilsey 1535
Nicholas Heath 1540
Henry Holbeach 1544
Nicholas Ridley 1547
John Poynet or Ponet 1550
John Scory 1551
Vacant Three Years.
Maurice Gryffith 1554
Edm. Allen (elect.)
Ed. Gheast or Guest 1559
Edm. Freake 1571
John Piers 1576
John Yonge 1577
William Barlow 1605
Rich. Neile 1609
John Buckeridge 1610-1
Walter Curle 1628
John Bowle 1629
John Warner 1637
John Dolben 1666
Francis Turner 1683
Thos. Sprat 1684
F. Atterbury (exiled in 1723) 1713
Samuel Bradford 1723
Jos. Wilcocks 1731
Zachary Pearce 1756
John Thomas 1774
Samuel Horsley 1793
Thomas Dampier 1802
WALKER KING 1809

PRIORS.

Ordowin 1089
Earnulph 1090
Ralph 1115
Ordowin (restored)
Litard
Brian 1145
Reginald 1154
Earnulph II.
Wm. de Borstalle
Silvester 1177
Richard
Alfred 1182
Osbert de Lepella 1189
Ralph de Ross 1199
Helias
William 1222
R. de. Derente 1225
Will. de Hoo 1239
Alex. de Glanville 1250
John de Renham 1252
Thos. de Woldham 1283
Simon de Clyve 1291
Renham (restored) 1292
T. de Shuldeford 1294
John de Greenstreet 1301
Hamo de Hethe 1314
John de Westerham 1320
John de Spedhurst 1321
John de Shepey 1333
Rob. de Suthflete 1352
John de Hertlesse 1361
John de Shepey 1380
W. de Tunbrigg 1419
John Clyfe 1447
John Cardone 1448
William Wode 1465
Thomas Bourne 1480
William Bishop 1496
Will. Frysell 1509
Laurence Merewoth 1533
W. Boxley or Philips

DEANS.

Walter Philips 1540
Edmund Freake 1570
T. Willoughby 1574
John Coldwell 1585
Thos. Blague 1591
R. Milbourne 1611
Robert Scott 1615
Godfrey Goodman 1620
W. Balcanquell 1624
Henry King 1638
Thomas Turner 1641
Benj. Laney 1660
N. Hardy 1660
Peter Mew, 1670
Thos. Lamplugh 1672
John Castilion 1676
Henry Ullock 1689
Samuel Pratt 1706
Nich. Clagget 1723
Thos. Herring 1731
W. Barnard 1743
John Newcome 1744
W. Markham 1765
Benj Newcome 1767
Thos. Thurlow 1775
Richard Cust 1779
Thos. Dampier 1782
Samuel Goodenough 1802
W. BEAUMONT BUSBY 1808

INDEX TO ROCHESTER CATHEDRAL.

**** *The italic letters indicate the pages marked at the bottom of the left side; thus,* (*a*) (*b*) *&c. and the letter* N. *for note.*

WORCESTER.

BISHOPS.

Tatfrith	680	J. de Constantiis	1195	Jerom. de Ghinuccii	1523
Bosel	680	Mauger or Malger	1198	Hugh Latimer	1535
Oftfor or Ostfor	691	Walter de Grey	1214	John Bell	1539
Egwine	692	Silvester de Evesham	1216	Nich. Heath	1543
Wilfred	710	W. de Blois	1218	John Hooper	1552
Mildred	743	Wal. de Cantilupe	1237	Nich. Heath restored	1553
Weremund	775	Nicholas de Ely	1266	Rich. Pates	1554
Tilbere	778	Godfrey Giffard	1268	Edwin Sandys	1559
Eathored	782	W. de Gaynesberuwe	1302	J. Calfhill (nominated)	
Denebert	798	Wal. Reginald	1307	Nich. Bullingham	1570
Eadbert	822	Wal. de Maydenston	1313	John Whitgift	1577
Alhune or Alwin	859	Thomes Cobham	1317	Edmund Freake	1584
Werefrid	873	Adam de Orlton	1329	Rich. Fletcher	1592
Æthelhun	915	Sim. de Monteacute	1333	Thos. Bilson	1596
Wilfrith or Wilferth	922	Thos. Hemenhale	1337	Gervase Babington	1597
Kinewold	929	Wols. de Braunsford	1339	Henry Parry	1610
Dunstan	957	J. de Thoresby	1349	John Thornborough	1616
Oswald	960	Reginald Brian	1352	John Prideaux	1641
Adulf	992	John Barnet	1362	*See Vacant Ten Years.*	
Wulstan I.	1002	W. Wittlesey	1363-4	Geo. Morley	1660
Leoffius or Leoferth	1023	W. Lynn	1368	John Gauder	1662
Brihteage	1034	H. Wakefield	1375	John Earle	1662
Livingus	1039	Tideman de Winch-comb	1395	Robt. Skinner	1665
Aldred or Ealdred	1046	R. Clifford	1401	Walter Blandford	1671
Wulstan II.	1062	T. Peverell	1407	Jas. Fleetwood	1675
Sampson	1096	Philip Morgan	1419	Wm. Thomas	1683
Theulf or Thewold	1113	Thos. Polton	1425	Edwd. Stillingfleet	1689
Simon	1125	Thos. Bourgchier	1435	Wm. Lloyd	1699
John de Pageham	1151	John Carpenter	1443	John Hough	1717
Alured or Alfred	1158	John Alcock	1476	Isaac Madox	1743
Roger	1164	R. Morton	1486	James Johnson	1759
Baldwin	1180	John Gigles	1497	Hon. B. North	1774
Will. de Northale	1184	Silvester Gigles	1498	Richard Hurd	1781
Robert Fitz-Ralph	1191	Julius de Medicis	1521	Folliot Herbert W. Cornwall	1808
Henry de Soilli	1193				

PRIORS.

Winsige	980	Senatus	1189	Simon de Botiler	1339
Æthelstan	986	Peter	1196	Simon Crompe	1339
Æthelsin		Randulf de Evesham	1203	John de Evesham	1340
Æthelsin II.		Silvest. de Evesham	1215	Walter Leigh	1370
Godwin		Simon	1216	John Green	1388
Æthelwin	1051	Wm. Norman	1222	John Malvern	1395
St. Wulstan	1060	Wm. de Bedeford	1224	John Fordham	1423
Ælfstan	1062	Rich. Gundicote	1242	Thomas Ledbury	1438
Ægelred		Thomas	1252	John Hertilbury	1444
Thomas	1084	Rich. Dumbleton	1260	Thomas Musard	1456
Nicholas	1113	Wm. of Cirencester	1272	Robt. Multon	1469
Gaurin	1124	Rich. Feckenham	1274	Wm. Wenloke	1492
Ralph	1143	Philip Aubin	1287	Thomas Mildenham	1499
David	1143	Simon de Wire	1296	John Weddesbury	1507
Osbert	1145	John de la Wyke	1301	Wm. Moore	1518
Ralph de Bedeford	1146	Wolstan de Braunsford		H. Holbech	1535

DEANS.

Henry Holbech	1541	Joseph Hall	1616	Francis Hare	1715
John Barlow	1544	William Juxon	1627	Jas. Stillingfleet	1726
Philip Hawford	1553	Roger Manwaring	1633	Edm. Martin	1747
Seth Holland	1557	Christopher Potter	1636	John Waugh	1751
J. Pedor or Pedder	1559	Richard Holdsworth	1646	Sir R Wrottesley	1765
Thos. Wilson	1571	John Oliver	1660	William Digby	1769
Francis Willis	1586	Thos. Warmestry	1661	Hon. Robt. Foley	1778
R. Eedes	1596	W. Thomas	1665	Hon. St. Andrew St. John	1783
James Montague	1604	George Hickes	1683		
Arthur Lake	1608	William Talbot	1691	Arthur Onslow	1795

INDEX TO WORCESTER CATHEDRAL.

*** *The italic letters indicate the pages marked at the bottom of the left side; thus (a) (b) &c. and the letter* N. *for note.*